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SKETCHES OF THE REFORMATION, NO. IV.

OF "the Necessary Erudition" of 1540, an abstract has been given in the last number of the Christian Observer. Three years after, viz. in 1543, there appeared a second edition of that work, revised and altered throughout, according to directions from the King, who was anxious to have it made as perfect as possible, in order that it might supply the place of the Holy Scriptures, which he was at that time induced, by the influence of the Popish party, to forbid being any longer read by the people*. Noble- men and gentlemen indeed might have the Bible read in their houses; and noble ladies, gentlewomen, and merchants, might read it themselves: but the permission did not extend to any under those degrees†. The abuse of the Scriptures was the pretence vehemently urged by the Papists for thus restraining their use.

That a measure should have been adopted so very repugnant to the views of Cranmer, as that of prohibiting the general reading of the Bible, is of itself a sufficient proof of the weight which the Popish party possessed, at that particular period, in the King's Councils. Indeed there seems to be considerable ground for believing, that Gardiner was one of the King's chief advisers with respect to the corrections and alterations in the new edition of "the Necessary Erudition," to which the name of "the King's Book" was artfully given by that prelate. Strype affirms, that there were some points in it which the Archbishop did not approve, and which had been "foisted into it by Gardiner's means and interest at that time with the King‡."—"The Arch-

bishop," adds the same writer, "knew well enough Winchester's hand was in it: and so he told him plainly in King Edward's time, when he might speak his mind; telling him in relation thereto, that *he had seduced the King*. But because of the authority of parliament ratifying the book, and the many good and useful things that were in it, the Archbishop introduced and countenanced it in his diocese, and would not allow open preaching against it."

After the work had undergone such alterations as were deemed expedient by the King, a copy was sent to Cranmer for his revision, who commented on various passages of it at great length||. Whether any of the Archbishop's suggestions were adopted does not very clearly appear. It is certain that on some points of the very first importance, those of faith and justification, they were little regarded.

"The Necessary Erudition," in treating these subjects, makes use of the following language §. "Cum autem in Scripturâ aliquoties justificatio absolute attribuitur *fidei*, nulla aliorum donorum adjecta mentione, intelligendum est, hoc dictum esse de fide cum dilectione conjunctâ, quæ viva dicitur. Hæc enim fides non est simpliciter credulitatis donum; sed *pœnitentiam etiam et charitatem, dei timorem et spem complectitur, quæ omnia ad justificationem nostram efficiendam confluunt*."—Hæc proprie opera pœnitentiæ vocantur; verbi gratia, sit peccator aliquid, qui cum audit aut re-

|| Strype's Cranmer, p. 95.

§ Not having access to the work in English, I quote from the Latin translation of it published in the succeeding year 1544, under the title of "*Pia et Catholica Institutio*."

* Strype's Cranmer, p. 84.

† Ibid. p. 99.

‡ Ibid. p. 100.

cordatur verbum dei, per gratiam compungitur ad pœnitentiam, incipit dolere et gemere ob peccata, et Deum precari atque implorare, ceteraque facere bona opera, quibus et iram Dei effugiat, et in gratiam recipiatur,"—"*per ejusmodi pœnitentiæ opera homo jam incipit justificari.*"—"His qui a baptismo lapsi sunt, necesse est a pœnitentia justificationem petant."—"Atque ita vel per baptismum, vel per pœnitentiam justificati, etsi quotidiana et leviora peccata, quibus humanæ naturæ fragilitas obnoxia est, nequeant effugere, et propterea perpetuam pœnitentiam agere debeant, tamen quamdiu peccato mortali non consenserint a statu suæ justificationis non dejiciuntur, sed filii dei manent, possuntque ii qui in hoc statu degunt, per Dei Spiritum in illis habitantem ejusmodi opera præstare quæ Deo per Christum grata et accepta sint, *et valeant ad conservandam atque etiam augendam justificationem. Atque ita quemadmodum in benefaciendo perseveramus, sic in dies magis, magisque nostra procedit justificatio, auctiorque et cumulatior efficitur.*"—"Quæ opera, licet ex se indigna, imperfecta, et insufficientia sint, tamen quia in Christi fide fiunt (cujus passionis virtute ac merito eorum imperfectio suppletur) ea Deus, quæ sua est misericordia et bonitas, bene consulit et accepta habet, tanquam legis suæ observationem. *Suntque hæc opera ad consequendam vitam æternam meritoria.*"

Now from the above extracts it plainly appears, that "the Erudition" taught the following doctrines, viz. that when justification is ascribed in Scripture to faith, faith must be understood as including repentance, love, hope, and the fear of God, all which qualities unite in order to effect our justification: that it is either by baptism*, or by repentance, prayer, and good works, that we are to be delivered from the anger of God, and obtain his favour, in other words, *that we begin to be justified*: that those who are justified may, through the Spirit of God, perform works of this kind which shall be acceptable to God, *and shall also avail towards preserving, and even increasing their justification*: that as we persevere in good

works, so from day to day does our justification progressively advance, and become more increased and more abundant; and that those works, though unworthy and insufficient of themselves, yet because they are done in the faith of Christ, by the merit of whose passion their imperfection is supplied, are accepted of God, and are meritorious towards the attaining of eternal life.

I have confined myself in the view which I have at present taken of this last edition of "the Erudition," to the points of faith and justification, because they are the points respecting which disputes have chiefly arisen. If the reader is anxious to see how far that work fell short, in other particulars, of the standard of pure doctrine which was established at the Reformation, he has only to consult the two preceding numbers of this work, and the authorities to which a reference is there made. It would be obviously superfluous to attempt to prove that the views inculcated in "the Erudition" respecting the seven sacraments, Penance, Transubstantiation, the Mass, Communion in both kinds being unnecessary, extreme Unction, the Worshipping of Images, Praying to Saints, singing Hymns in praise of the Virgin Mary and praying to her, and praying for departed Souls: it would be superfluous to attempt to prove that these were entirely Popish, and that they stand directly opposed to the views which the Church adopted at a more advanced period of the Reformation. There are, I admit, many excellent things to be found in this work, and there are particular expressions even on the subject of justification and the doctrines connected with it, to which no objection can be made; but still to look for a sound interpretation of the true doctrine of the Church of England on any point, more especially on points which are so intimately connected with man's salvation, amidst such a mass of acknowledged error, must appear to every candid mind highly preposterous and absurd.

But it is alleged, in justification of such a proceeding, that "the Necessary Erudition" of 1543 was the work of Cranmer, and fully expressed his sentiments. This statement is directly contradicted by the facts which have already been brought under the view of the reader, as well as by the

* See the article *Baptism* for a more particular statement of this doctrine. The substance of it will be found in the number for May, p. 261.

authentic exposition of Cranmer's private sentiments, on the subjects of faith and justification, inserted in the *Christian Observer* for April, and which were committed to writing, by way of "animadversion on the King's Book," in the very same year in which that book was published. But even if I were obliged to concede that "the Necessary Erudition" of 1543 contained an accurate exposition of the sentiments of Cranmer at that time, could it thence be inferred, that that work ought to be consulted as the legitimate interpreter of the faith of the English Church, or even of Cranmer himself, at a later period? Certainly not.

But it is unnecessary to employ any laboured arguments in order to establish this proposition. A simple comparison of the extracts already given from "the Necessary Erudition," with the publicly authorized writings of the reign of Edward the Sixth, in the framing of which no one has ever doubted that Cranmer bore a principal part, will place the matter, as it appears to me, beyond the reach of dispute.

The Articles of 1552 thus express themselves. "Justification by faith only in Jesus Christ, in that sense wherein it is set forth in the Homily of Justification, is the most certain and most wholesome doctrine for a Christian man." It is to the Homilies, therefore, that we must look for a full exposition of this doctrine, and there we shall find many passages which directly contradict the view given of it in the *Erudition*. It will not be expected that I should load this paper with quotations from the Homilies, in order to prove what I have asserted. Let me, however, request such of the readers of the *Christian Observer* as wish to satisfy their minds on the subject, to read with care the second, third, fourth, and fifth Homilies of the First Book, comparing them with the extracts from the *Erudition* which are inserted above. In these discourses they will discover nothing of the union of repentance, charity, hope, and the fear of God, with faith, in *effecting* our justification before God: nothing which implies that being justified by faith only, means being justified by faith joined with love; nothing from which it may be inferred that it is by works of penance that a man begins to be

justified, escapes God's wrath, and obtains his favour; nothing which teaches that justification is to be regarded as a fund which encreases day by day, and becomes more abundant (*auctor et cumulation efficitur*) in proportion as man perseveres in doing good; on the contrary, they will find that the doctrine of these Homilies is at variance with such sentiments.

The opinion which I have here ventured to express, derives no small confirmation from a circumstance to which I have already alluded in the course of these Sketches, and to which I will now more particularly call the reader's attention.

When Cranmer, in 1547, resolved on preparing Homilies for the instruction of the people, he applied to Gardiner for his assistance, but was refused. From the correspondence which passed on this occasion, it appears, that Cranmer, in one of his letters to Gardiner, had stated Henry the Eighth to have been seduced with regard to "the Necessary Erudition," intimating, at the same time, with an evident allusion to Gardiner, that he knew by whom the King had been compassed. Gardiner, in his reply, labours to obviate this insinuation, by reminding Cranmer that not only the Parliament, but the Archbishop himself, had approved of the *Erudition*, and strenuously objects to the proposed substitution of the Homilies. Cranmer nevertheless proceeded with his work; and while he was composing the Homily of Salvation, he shewed it to Gardiner, who remarked, "that he would yield to Cranmer in this Homily, if they could shew him any old writer that wrote how faith excluded charity in the office of Justification, and that it was against Scripture." After the Homilies had been published, Gardiner addressed a letter to the Protector Somerset, in which are the following remarkable passages.

"The Book of the Homilies teacheth faith to *exclude* charity in the office of justification."—"The Book of Homilies, in the Sermon of Salvation, teacheth the clean contrary to the doctrine established by the act of parliament, (in the book of the *Erudition*); even as contrary as *includeth* is contrary to *excludeth**. For these be the words

* This contrariety may appear of small moment to those who can contrive to accommodate particular passages to their

of the doctrine established by parliament; where in a certain place faith doth not exclude. The doctrine of the parliament speaketh how they be joined in justification. The Homilies speak the virtues to be present in the man justified, and how faith *excludes* them in the office of justification; which can never be proved, and is in the mean time contrary to the act*."

I cannot help regarding the testimony of Gardiner, on this occasion, as very important. Could he have reconciled the Homilies with "the Necessary Erudition" he would without doubt gladly have done it, for the sake of his Bishopric, of which he was soon after deprived. And it is not a little remarkable, that his chief objection to the Homilies is founded on their contrariety to "the Erudition," in that very point, on which modern divines affirm that there exists the most perfect agreement between them.

But there is another proof drawn from the publicly authorized writings of Edward's reign, which may be adduced in confirmation of that view of the question which I have taken.

In the year 1553 a Catechism was published by royal authority, accompanied by an injunction "to all schoolmasters and teachers of youth within all his Grace's realms and dominions,"—"truly and diligently to teach this Catechism in their schools." The injunction states, that "the debating and diligent examination of the Catechism had been committed to certain Bishops and other learned men," previous to its adoption. The author of it is not certainly known, but Strype concludes, whoever was the author, that the Archbishop was "the furtherer and recommender of it unto the King." The whole of this Catechism, together with the royal injunction which prefaced it, will be found in the first numbers of the first volume of the *Christian Observer*. I shall not therefore think it necessary to quote largely from this work. One

pre-conceived opinions, whether an emphatic NOT, which gives the sentence its whole force be present or absent; but minds less ingenious will scarcely be able to follow them in their attempts to reconcile the *seeming* contradiction.

* Strype's *Cranmer*, p. 149, and Appendix, No. 35 and 36.

extract, however, I must be permitted to make. Speaking of faith the scholar is made to state, that "faith *only* is able to perceive the mysteries of God; *only* bringeth peace unto the heart; *only* taketh hold on the righteousness that is in Christ Jesus." And after observing in the succeeding answer, that the first cause "of our justification and salvation is the goodness and love of God, whereby he chose us for his before he made the world," and next to that, the influence of the Holy Spirit leading us to settle our trust in God, and to mortify our sinful affections; he adds, "God is the cause, the rest are the fruits and good effects. Yet are also the goodness, choice, and spirit of God, and Christ himself causes conjoined and coupled each with other; which may be reckoned among the principal causes of salvation. As oft, therefore, as we use to say, that we are made righteous and saved by *only* faith, it is meant thereby that faith, or rather trust, *alone*, doth lay hand upon, understand, and perceive our righteous-making to be given us of God freely, that is to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover faith doth engender in us the love of our neighbour, and such works as God is pleased withal. For if it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good, saying and doing."—"And although good works cannot deserve to make us righteous before God, yet they so cleave unto faith, that neither can faith be found without them, nor good works be any where without faith†."

These proofs, derived from the most unexceptionable sources, might be still farther confirmed and illustrated by extracts from the writings of some of our most eminent Reformers. That I may not however extend this paper to an unreasonable length, I will confine myself, in addition to the Discourses of Archbishop Cranmer inserted in the number for April, to a few quotations from the sermons of Bishop Latimer, which bear directly on the point of justification. The edition from which I quote is that of 1788, printed for Pitches, London.

"Except a man be born again from

† *see* *Christian Observer* for 1802, p. 10 and 53.

above he cannot see the kingdom of God. He must have regeneration : and what is this regeneration ? It is not to be christened in water, as these firebrands expound it, and nothing else." (Sermon X. p. 195.)

"Remission of sins standeth in Christ our Redeemer ; he hath washed and cleansed us from our sins ; by him we shall be clean. But how shall we come to Christ ? How shall we have him ? I hear that he is beneficial ; as the Scripture witnesseth, 'there is full and plenteous redemption by him.' But how shall I get that ? How shall I come to it ? By *faith* : faith is the hand wherewith we receive his benefits. (Sermon XXI. p. 70.)

"Faith is like a hand wherewith we receive the benefits of God ; and except we take his benefits with the hand of faith we shall never have them." (Sermon XXXIX. p. 247.)

"Where faith is, there love is ; but yet we must consider their offices, faith is the hand wherewith we take hold of everlasting life." (Sermon XXXII. p. 196.)

"We must have the right faith, the lively faith, the faith that bringeth salvation, which consisteth in believing that Christ died for my sins' sake. With such a faith I draw him unto me, with all his benefits ; I must not stand in generalities as to believe that Christ suffered under Pontius Pilate, but I must believe that that was done for *my* sake, to redeem with his passion my sins, and all their's which believe and trust in him." (Sermon XXI. p. 72.)

"And this faith must be not only a general faith ; but it must be a special faith ; for the devil himself hath a general faith ; he believeth that Christ is come into this world, and hath made a reconciliation between God and man ; he knoweth that there shall be remission of our sins, but he believeth not that he shall have part of it ; he hath a general faith ; but I say that every one of us must have a special faith." (Sermon XXVIII. p. 153.)

No one who is well acquainted with the controversies at present subsisting in the Church of England will deem it an unimportant labour to fix with precision the weight which is due to "the Necessary Erudition," in any attempt to investigate the real sense of her Articles. Great stress has been laid by some modern divines on this

work, as proving that the doctrine of justification by faith only is not the doctrine of the English Church : how unfairly, I flatter myself, has clearly been shewn. One inference, however, is unavoidable from all that has been adduced, viz. that those who adhere to the doctrine of "the Necessary Erudition" as the standard of orthodoxy, however loudly they may proclaim their attachment to the Church, are directly at variance with her on some of the fundamental points of Christianity.

Q,

To the Editor of the Christian Observer.

HAVING seen some remarks in one of your former numbers, viz. that for December, 1803, p. 712, on the Reasons given by the Evangelists, why our Saviour spake to the Jews in Parables : and not agreeing on the subject with the writer of those remarks, I take the liberty of offering the grounds of my dissent to your reader's consideration. For obtaining a more clear view of the subject, I shall first transcribe the relations of the three Evangelists, with a different version of those parts in Mark and Luke, which are the principal occasions of the difficulty.

Matt. xiii. 10 to 15. "And the disciples came and said unto him, why speakest thou to them in parables ? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of God, but to them it is not given ; for whosoever hath to him shall be given, and he shall have more abundance ; but whosoever hath not from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive ; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them'."

Mark iv. 10 to 12. "And when he

was alone, they that were about him with the twelve, asked of him the parable. And he said unto them, unto you it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables. [That seeing they may see and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins be forgiven them.]

The part in crotchets is proposed to be rendered thus: "Because seeing they see and will not perceive, and hearing they hear and will not understand, lest at any time they should be converted, and their sins be forgiven."

Luke viii. 9, 10. "And his disciples asked him, saying, what might this parable be? And he said unto them, unto you it is given to know the mysteries of the kingdom of God, but to others in parables; [that seeing they might not see, and hearing they might not understand.]" "Or because seeing they will not see, and hearing they will not understand."

The question which arises from the consideration of these passages is, What was the reason why our Lord spake to the people in parables? Was it that they might, or that they might not receive instruction? To me it appears, that the former was the reason; and in support of this opinion I offer the following arguments.

1st. In all the three relations, a contradistinction is made betwixt mysteries and parables; the former adapted to the disciples of Christ, and the latter to those who had not believed on him.

2d. The quotation from Isaiah vi. 9. which is given by Matthew literally, or very nearly so in the words of the Septuagint Version, do not so much imply a judicial hardness of heart, as a wilful rejection of divine instruction and reproof. Yet this passage, in our translation from the Hebrew, clearly implies the former; but whether it is capable of a different rendering I am not able to say, although the manner in which it is rendered by the Septuagint, inclines me to suppose it might be translated differently.

3d. Whether we understand this of wilful or judicial hardness, it appears that parables were a mode of instruction adapted to the depraved

state of the Jews; for, in one instance at least, we are told by the Evangelist, that "they knew that he had spoken the parable against them." Mark iii. 12.

4th. Although a great degree of obduracy prevailed amongst the Jews, yet there is reason to believe that the day of their visitation was not wholly passed over. At least when the controverted words were spoken; for we find our Lord about twelve months afterwards lamenting over them in this manner: "if (or, oh! that) thou hadst known in *this thy day*, the things which belong to thy peace; but now they are hid from thine eyes." The evangelical history informs us, that in this interval the Jews had greatly added to their former crimes, by repeated rejections of the Lord of Life and Glory.

5th. However this impenetrableness or hardness of heart might be general; yet, from a variety of circumstances, we cannot conclude that it was universal. The very quotation from Isaiah vi. 9. by John (xii. 40.) is succeeded by these words, "Nevertheless among the chief rulers also many believed on him."

6th. But what seems most to clear up the matter is the expression, Mark iv. 33, where it is said, "And with many other parables spake he the word unto them, *as they were able to hear it.*" And although, it is added, that "when they were alone, he expounded all things to his disciples; yet we cannot reasonably infer, that because of his peculiar kindness to his disciples, his parables were wholly unintelligible to others.

From all these considerations I am induced to believe, that our Lord's speaking in parables was in condescension to the defective state of those whom he was addressing; as fables and parables are frequently used for children; or, when adapted to adults, are principally intended to convey instruction to those who have not much religious experience, and are not satisfied with "the sincere milk of the word, that they may grow thereby."

The principal objection, that appears to me to arise to this construction, proceeds from the expression, "that seeing," &c. But this, I think, may be properly obviated by rendering (as I have done) the Greek word *ὅτι* "because" instead of "that;" for the propriety of which I refer to

Parkhurst's Greek Lexicon. In confirmation of this I also refer to a collateral passage in Matthew, where a Greek word is used, signifying and rendered "because."

I have not thought it necessary to lay any stress on the Greek word *μηποτε*, because, admitting the hardness to be judicial, I still think the instruction was intended to be understood and profited by, at least by some.

I am, however, aware that difficulties attend both sides of the question in dispute; but to me this construction appears most simple, most consistent with the general tenor and context of the passages, and most reconcileable with our imperfect ideas of the justice and mercy of the Divine Being.

The writer of the remarks on Mark iv. 10. has brought other passages to favour the construction which he supports; but it is thought by some, that these passages are capable of an improvement in the translation. The Greek word *εκδοτον**, rendered "delivered," Acts ii. 23. may, perhaps, more properly be rendered "given or given forth," and with this alteration the sense is materially changed. "Him, being given by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." A transposition consistent, I apprehend, with the idiom of the Greek language, and particularly with the diction of Luke, sets the other passage in a different point of view: "For, of a truth, both Herod and Pontius Pilate, with the Gentiles and the People of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed to do whatsoever thy hand and thy counsel before determined to be done." Acts iv. 27, 28.

The English reader is under deep obligation to the translators of our Bible, for the most excellent version which they have transmitted to us; but their bias to Calvinism has, I apprehend, induced them to give some passages an unnecessary turn that way. That they had such a bias,

* This word is no where else used in the New Testament, and the verb from which it is derived, I think, only in the parable of the Vineyard, where it is rendered "let out." The word "delivered" always answers to another Greek verb.

(whether right or wrong is not for me to say), appears evident from the tenor of some of the 39 Articles: and indeed I am sometimes surprised, that any, who understand their mother tongue, should deny that the doctrine which these Articles contain is Calvinistic. But I retreat from a controversy, in which I might perhaps fare like those who interfere in disputes betwixt a man and his wife.

H. T.

For the Christian Observer.

CURSORY REMARKS ON THE OPPOSITE EVILS OF CREDULITY AND INFIDELITY.

CREDULITY arises from a misapprehension of the nature of just and proper evidence. The credulous man believes on insufficient authority. He does not perceive the relative proportion which different kinds of evidence bear to each other; and is apt therefore to give as much weight to that which rests on slight grounds, as to that which is built on the surest foundation. What disgrace has been brought upon religion by this weakness of the mind! Hence the belief of lying miracles, absurd legends, and pretended visions, prevailed for a long period in the Church, to the disgust of every man of sound sense, and to the endangering the credit of even the real miracles, by which Christianity was first established.

The present age is, indeed, more enlightened, and these idle tales are no longer credited; but the principle which caused them to be believed still retains its power. That principle is an undue value of the authority of man. Even at this day how many believe doctrines, not on account of their intrinsic evidence, or of their being delivered plainly in Scripture; but because such or such an individual has held them. This evil is of wide extent. It prevails over by far the greatest part of the Christian Church; almost all ranging themselves under the standard of some particular leader, and the greatest part of them adopting, on the ground of human authority, a system of belief and a course of conduct directly contrary to the plainest dictates of Scripture. One man will only believe as his fathers before him have done.

Another will only act as the world around him does: why should he presume to be more religious than the rest of mankind? Thus error and vice and irreligion are upheld, and maintain their sway in the world.

Now the chief remedy for this evil is to distinguish carefully between divine and human authority. A man of sound judgment will not indeed rashly despise all human authority, and in the spirit of headstrong innovation, doubt a tenet merely because it has been generally maintained; but he will be very careful to found his faith upon the truth of Scripture and not upon the opinions of men. He will be deeply sensible of the importance of the precept, "call no man master." He will give due weight to the lamentable proofs of human fallibility which have been exhibited to the world in all ages. He will see particular Churches erring and contradicting each other; whole councils of men opposing the truth and sanctioning error. He will reflect that there has been no tenet, however absurd, which, in some age or place, has not been maintained; no conduct, however palpably wrong, which, by some eminent men, has not been sanctioned. The external history of the Christian Church has been the history of follies; of errors of the most serious nature, as well as of the most absurd kind; and of crimes perpetrated under the sanction of religion. Never did a bold and confident innovator start up without finding some persons ready to revere him as an oracle of truth, and to receive all his extravagant positions*. Deeply affected by such views of human nature, a wise man will beware how he attaches too much credit to any sect or party. He will not believe every boasting empiric; but he will take into his hands the sacred volume of revealed truth, and be guided entirely by the clear and express declarations of the Apostles and Prophets. "Here," he will say, "I can find what in vain I seek for elsewhere, truth unmixed with error, clearly-revealed, and established upon indisputable evidence. Glad-

ly, then, will I rest upon the authority of Christ. Him I will henceforth take as my lord and master, my faithful guide to direct me through this world of darkness and uncertainty, and my gracious Saviour from guilt and sin. To him I am under obligations, which can never even through eternity be repaid. He came from heaven to redeem me. He died for my sins, and he is now risen to make intercession for me. His word is truth. He is the light of the world. I will therefore confidently and exclusively rely on all that he or his inspired Apostles have declared concerning the doctrines which I ought to believe, and the course of life which I ought to pursue."

I shall now proceed to make a few remarks on the opposite evil to that on which I have been commenting, I mean the evil of SCEPTICISM or INFIDELITY.

I am well aware that infidels arrogate to themselves the distinction of being the only sound reasoners. They charge believers with credulity, but the charge may justly be retorted on themselves. The body of evidence by which Christianity is established, is incomparably superior to that by which the truth of any historical fact, or of any tenet whatever, has been supported. No other subject has had such keen and virulent opposers, or has been so fully, so ably, so impartially examined; and yet no other subject has been so generally received by wise and able men, and has so long maintained its ground in the world. No other subject carries in itself such intrinsic marks of divine truth; for while it stands opposed to the secular interests or carnal policy of mankind, it is admirably calculated to promote the real good of man. No other subject has made so many proselytes amongst the most discerning part of mankind; nor has had such attestation to its worth as that which has been given to the Gospel by thousands and hundreds of thousands, who for its sake have cheerfully sacrificed reputation, fortune, and even life itself. No other subject can at all rank in importance with this, which comprehends in its embrace the dearest interests of mankind; which alone claims the high prerogative of telling us what takes place when man is turned to dust and is no more seen, what is the nature of that state from

* If recent proofs of this humiliating fact were wanting, an appeal might be made to the crowded congregations of William Huntington, and to the increasing list of the infatuated followers of Johanna Southcot.

which no one has returned to give us information concerning it, but which is fully revealed to us in the Gospel. In a word, no other subject claims the high prerogative of being immediately communicated by the great and glorious God, whose will and pleasure it reveals to us, discovering to us at the same time the nature of the unseen and eternal state.

Now when such a subject as this is before us, what shall we say of those men, who, without giving it any serious consideration, turn away from it as an imposture, and refuse to listen to its decisions? Unless Christianity were plainly proved to be an imposture, which no man has yet pretended to do, they ought to consider themselves bound at least to examine closely into the nature of its evidence; and if after all they should not see sufficient reason to regard it as a divine revelation, they ought at least to treat it with the respect which is due to its intrinsic excellence, to the illustrious names by whom it has been firmly believed, and to the beneficial effects which it has produced on mankind. What folly, what infatuation, then does it not discover when not only men pretending to learning, but even those whose habits of life have afforded them no means of research, debauched and profligate persons, the lowest ranks of society, nay, boys from school, will presume to reject the authority, and deride the sanctions, of Christianity. Such persons, if they reasoned or reflected justly, would pause and investigate before they decided. The extreme difference between this and every other subject, ought never to be forgotten. Christianity is not a matter of mere speculation, like most other topics, about which a difference of opinion may be allowed. It is presented to the acceptance of men at the peril of their eternal salvation: and yet they reject it with as little ceremony as they would some dubious point of ancient history, or the opinions of some of the ancient philosophers, which it was of no consequence whether we believed or disbelieved. Such men I would earnestly and seriously warn to take heed to themselves. They value themselves perhaps upon their superior discernment, but surely nothing can argue a more weak and shallow mind than either to believe or to disbelieve too hastily and without due inquiry.

Surely such a subject, coming to them with claims of such high authority, and big with such awful consequences, requires a far more serious investigation than any other question which can possibly arise.

A. N. D.

For the Christian Observer.

PREACHING A DIVINE ORDINANCE.

HAPPENING not long ago to take up the British Critic for December, 1800, and to cast my eye over the Review of *Dr. Huntingford's Call for Union, &c.* contained in that number, I was very much surprised at an assertion of that respectable author, now a prelate of our excellent Church, quoted, *inter alia*, by his Reviewer, "that preaching is an ordinance appointed by men only; whereas prayer originates from the will and command of our Lord." I have long lamented, Sir, in the manifest disesteem into which preaching has fallen among us, the secret prevalence of such a sentiment respecting it; but I never before saw it avowed in plain and direct terms. And I cannot contemplate that avowal, especially as coming from so high an authority, without much and lively concern. Congregations, I know, might be specified, where the regard had to the sermon exceeds that which is shewn to the devotional part of the public service; and no one, I believe, can more cordially disapprove the indecency, or more readily admit the criminality, of such a conduct than I do. But in general the preference is evidently on the other side, and a contempt for sermons, as a mere human institution of little worth or efficacy, prevails, as I am inclined to think, in the minds of a large majority, both of the clergy and laity, and is productive of consequences too serious not to be deplored. How else, Sir, are we to account for the cold and uninteresting manner in which sermons are too frequently both delivered and heard amongst us; for that curtailing of their length by which they have been gradually pared down, from the measure of the hour-glass in use among our forefathers, to the modern dimensions of fifteen or twenty minutes; for the indolent practice, equally common and notorious, of reading other men's compositions, &c. &c.? Can it be supposed that the clergy would thus

trifle with this part of their sacred function, did they regard it as of any importance or utility? Or that the people would generally endure this trifling with so much indifference and unconcern, did they not entertain similar sentiments? The consequences, however, of this disregard of preaching are deplorable. True religion languishes: ignorance, infidelity, and wickedness, triumph in our towns and villages: our Churches are deserted: conventicles of every description are crowded: the clergy, released from labour, and seduced into negligence of their official studies, (for who will labour when he has no hope that his labour will be productive?) adopt habits and occupations incompatible with their sacred character: the clerical function itself is degraded and sunk in the estimation of the people, as requiring no talents, imposing no peculiar sanctity of character, producing little benefit! The true friend of religion, and of the Church of England, anxiously enquires whither these things ultimately tend?

It is surely then high time, Mr. Editor, that the attention of every member of the Established Church, who values its interests, should be summoned to the serious consideration of an opinion, from which consequences of such disastrous import have already followed, and are likely, with increasing mischief, still to follow. For what hope is there of remedying these evils, if preaching, which, as I contend, furnishes the most efficacious means of counteraction, is deprived of the dignity and importance which it acquires from being regarded as a divine ordinance, and is placed in no light more respectable than that of a rational species of employment adapted to the sobriety of the sabbath; a method of filling up, in the best manner which custom and decency will permit, some vacant minutes of that sombre season? The vanity of being followed as a good declaimer might, indeed, stimulate some individuals in particular situations to an exertion of talents, and to the studies necessary to improve them; but the general effect to be looked for, wherever the persuasion prevails that *preaching* is "an ordinance appointed by man," seems to me to be, to produce languor and indifference with respect to the performance of this part of clerical duty, and to generate a habit of indo-

lence, with its long train of evils, to the scandal of religion, the disgrace of the ministry, and, if God in his mercy prevent not, the eventual downfall and ruin of the Church. Let us be warned by the example of the Church of Rome.

I have observed, with no small surprise, that the opinion which I have undertaken to combat has hitherto been advanced as if it were a self-evident proposition; for, however confidently assumed, I have never either read or heard a single argument offered by any who maintain it, in order to substantiate its truth. But is the position so undeniably established as to require no argument to support it? The very singularity of the sentiment seems to constitute a presumption against its validity.

Preaching is, as I believe, universally honoured as a *divine* ordinance in every other Protestant Church upon earth, and was certainly so regarded by all the earlier divines of our own Church. How the contrary notion has of late years come into circulation amongst us I cannot pretend to conjecture, unless it has been adopted by way of set-off to the error of some of the sectaries who abound in this nation, and among whom prayer seems to go for nothing, and preaching to be every thing. But surely there is no occasion to degrade one religious ordinance, in order to maintain the respect due to another. This method of attempting to cure one evil by introducing its opposite, though no unusual resource in religious disagreements, and perhaps with all parties in their turn, savours more, as I humbly think, of empiricism and ignorance, than of sound judgment and knowledge.

But to the question, Is preaching a mere human appointment, or not? If it be, I grant that the criminality of those, whether preachers or hearers, who treat it with neglect and indifference, may possibly be small. But if not, if it be indeed the ordinance of heaven, then how dignified is the aspect which, under this admission, it assumes! How great, beneficial, and extensive the effects that may be expected to follow its conscientious observance: and how great the guilt of those who trifle with so venerable an institution! The blessing of God ever accompanies his own appointments.

This single consideration is sufficient, not only to alleviate *preaching*, from classing with the useless and inadequate expedients of human contrivance, and to rank it with the most powerful and efficient of instruments, but to encourage and animate the *preacher* to the most assiduous cultivation, and the most unwearied exertion, of his talents, by the assurance which it affords that his labour shall not be in vain in the Lord. How then stands the fact? Let a single appeal to Scripture decide. "Go ye into all the world, and *preach* the Gospel to every creature." Here is the preacher's commission. "And, lo! I am with you always even unto the end of the world." Here is the promise, which supplies him both with encouragement and consolation. On this ground I am content to rest the proof that "preaching is not an ordinance appointed by men only." No man, I presume, will contend that this commission and this promise were limited to the Apostles, and did not extend to their successors in the Christian Ministry; and none, of those at least with whom I have to do on the present occasion, will dispute the divine authority of Jesus Christ. If then this passage of Scripture does not irrefragably demonstrate preaching to be a divine appointment, how, I would ask, is a divine appointment to be demonstrated? Can any religious ordinance whatever; can baptism; can the Lord's Supper; can prayer itself be proved, by any clearer and more express testimony of Scripture, to "originate from the will and command of our Lord?" In short, if the proof fail, wherein does it fail? And by what conceivable change of terms can it be strengthened? Were a Churchman questioned by a Quaker respecting the grounds of his persuasion, that baptism is a divine institution, and obligatory at this day on the followers of Christ, would he not refer him to the words of this very commission of our Lord, a part of which, as recorded by another evangelist, contains an express direction to his Apostles to baptize their proselytes, "Go, and teach all nations, *baptizing* them, &c.?" Would he not accuse the Quaker of great perverseness, if, instead of immediately yielding to this evidence, he should still question whether the practice of baptizing did indeed "originate from the will and

command of the Lord?" In such a case the Churchman would, unquestionably, rest his cause on ground the most unassailable. I occupy then the same ground, and if it be tenable with respect to baptism, it is equally tenable with respect to preaching: if my argument may be invalidated, so may his; and then both preaching and baptizing must be given up as destitute of the divine sanction; and the Church must fall under the condemnation of "receiving for doctrines the commandments of men."

It will materially confirm that view of the importance and efficacy of preaching considered as a divine ordinance, which it is the purpose of this paper to vindicate, if we advert to the manner in which this part of their office was always mentioned by the Apostles of our Lord and Saviour. Did they think lightly of the duty of preaching the Gospel? Did they contemplate any other duty of their ministry as more important? Did they commit the public instruction of the Church to inferior ministers, while they busied themselves only with the regulation of its policy, the performance of miracles, the ordination of pastors, the administration of sacraments? Far from it. "It is not reason," said St. Peter, "that we should leave the *Word* of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business;" viz. the daily administration of the Church's Charity. "But we will give ourselves continually to prayers, and to the *ministry of the word*."—"Christ sent me not," saith St. Paul, "to baptize, but to *preach the Gospel*." And again, "Necessity is laid upon me; yea, woe is unto me, if I preach *not* the Gospel!"

These passages, Sir, need no comment. Which of the various duties of their high and holy calling the Apostles considered as the most important and indispensable is obvious and undeniable. And who can doubt for a moment the rectitude of their judgment, that considers the amazing success which attended their ministration of the word? It would have been extravagant in them to have entertained the project of converting the world by preaching, had this expedient originated in their own sagacity.

and not in the will and command of their Lord; and the event would have exposed their folly. But the mighty effect of that seemingly powerless engine demonstrated the contriver, and completely justified these children of wisdom in confiding their success to the experiment of its efficacy. And similar success attending it through every subsequent period of the Church has equally proved, that it is an engine which God has not laid aside; and that the commission given to the first ministers of Christ, together with the promise annexed to it for their encouragement, still remain in full force and virtue. Let the history of the Church be consulted, with an eye especially to those periods when any great and extensive revival of true religion has taken place; let experience and observation be heard, with regard to what has occurred in our own times; and I have no fear, that the result of such inquiry, honestly and impartially made, will be a conviction the most firm, inevitable, and irresistible, that preaching ever has been, and now is, God's great ordinance for the conversion of sinners, and for the edification of the Church. The Holy Spirit, who is the great agent in the work of salvation, and "who worketh in every man severally as he will," makes use, indeed, of other means when it pleaseth him; and we often meet with persons, it must be allowed, particularly in the higher and middling classes of life, who have been turned from the error of their way, by the conversation of a pious friend, by reading a pious book, by sickness, by the loss of some near and endeared relation, or by some other affecting dispensation of Providence. Such instances, however, I apprehend, are of very rare occurrence among the lower classes, who form the bulk of the community. Take any populous parish in this kingdom for a standard of examination, in which a faithful and laborious ministry has been recently and conspicuously successful; and out of some hundreds probably which such a parish may offer (and thanks be to God, there are parishes which can offer even hundreds) who have "received the Gospel not in word only," and whose lives authenticate their religious profession; scarcely one in an hundred will be found to owe the first good impressions made

upon his mind, calling him from a thoughtless, worldly, or sensual life to the serious belief and practice of Christianity, to any other cause than the "word preached." This seems also to have been almost universally the case in the days of the Apostles. Two of them, in their Epistles, have spoken of the Word of God as if it were exclusively the medium employed by the Holy Spirit in the regeneration of sinful men. Vide 1 Peter i. 23. Jam. i. 18.*

I trust enough has been offered, Sir, in this brief argument, if not to establish my own position, to shew at least that the opposite opinion is not quite so self-evident a proposition as multitudes appear to think it. One point, however, essential to the right understanding of this subject, must be submitted to more distinct notice, and brought into fuller view than has yet been done. It is not preaching in the abstract which I have here meant to vindicate as a divine appointment, and to which I have contended that the divine blessing hath ever given efficacy in a greater or less degree; but a *specific* kind of preaching: not *any* preaching, but preaching the Gospel. So runs the ministerial commission, "*Go ye, and preach the Gospel;*" and upon strictly fulfilling the terms of it must depend all expectation of the promised efficacy. Is it then demanded, what is the Gospel? Let the reference be to the great Apostle of the Gentiles. He has repeatedly characterized the Gospel which he and his associates in the apostleship preached, and concerning which he has said, "If any man, or an angel from heaven, preach any other doctrine to you than that which we have preached unto you, let him be accursed;" and his writings illustrate the definition he has given of it in a manner too plain to be mistaken. Who can

* It will hardly be contended, that the circumstance of the immediate inspiration of the Apostles, renders the application of these texts to our times improper. The word which we preach, if it be the truth as it is in Jesus, is the same which they preached; and only so far as it is the same, do I suppose it to be efficacious. To the above interpretation agrees St. Paul, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher?"—"So then faith cometh by hearing, and hearing by the Word of God."

read his Epistles without at once perceiving, that the Gospel in his mind was equivalent with "the word of reconciliation:" that to "preach the Gospel," as he understood and preached it, is to "preach Christ crucified." Not indeed that he dwelt exclusively on this topic either in his discourses or in his writings; all his topics, however, are connected with it: it is the centre to which they all tend: it is the point from which he sets out, or to which he speedily brings up his argument, whatever be the subject of his discussion. It is the grand and prominent feature of the religion which he promulgated: the cementing principle that binds and unites its parts into one beautiful, consistent whole, and gives the appropriate name to every truth which he taught, to every duty which he inculcated; distinguishing as *Christian doctrine*, and *Christian practice*, even those general principles of belief or maxims of conduct, derived from tradition or the light of nature, which he held in common with the philosophers and moralists of the heathen world. It is, in a word, the *sum* of his system, connecting, enlightening, vivifying, the whole; the fertilizing principle, which caused the seeds of heavenly doctrine every where disseminated by him and his associates to "spring forth, and fill the world with fruit;" which "made the wilderness to smile," and the "desert to become as the garden of the Lord." Separate from this doctrine, all other truths become lifeless and devoid of interest; exhortations and precepts want force and efficacy; they are heard, assented to, and forgotten. But let Christ crucified be preached, let his atonement and mediation be held forth to mankind, as the "new and living way of drawing nigh unto God," as the ground of all their hopes, as the source of their strength for holy and acceptable obedience, and as the great inspiring motive of that obedience; success, more or less, will then follow. The subject will warm the preacher's heart, and words spoken from the heart will reach the heart. The sacred fire will kindle, the careless will be roused, the obdurate will melt, the dead will live. The conventicle will be thinned, and our Churches will again be the resort of the people, more glad to hear the same truths, delivered with equal interest, but

with superior advantages, for the most part, of sound judgment and learning, from the mouths of their own proper pastors, than from the lips of strangers. Then shall true religion, and genuine Christian morality, flourish amongst us, and our Zion shall be, (may it be so to remotest ages!) a praise in the earth.

N. G.

To the Editor of the Christian Observer.

The inclosed Address from the Clergymen of the Parish of ——— to the Inhabitants of that Parish, *on the Duty of keeping the Lord's Day Holy*, falling into my hands, I have thought that I should be doing an essential service to your readers, and particularly to your clerical readers, by bringing to their knowledge such an example (may it be extensively imitated!) of well directed zeal in the cause of religion. Should you be of the same opinion, Mr. Editor, I may hope to witness the early insertion of this letter, and of the Address which accompanies it. Yours,

P. F.

FRIENDS AND CHRISTIAN BRETHERN.

WE address you, on the subject of the necessity of a strict and religious observance of the Lord's Day, with a high degree of confidence, when we reflect how much your happiness and comfort are, in this instance, immediately derived from a due discharge of your duty. The Sabbath was evidently appointed by God with a direct view to the comfort and happiness both spiritual and temporal of man. It is emphatically the day of rest,—the day on which the fatigue of constant labour and toil is suspended and the anxiety and cares of business are laid aside. What can be a more gratifying contemplation to every benevolent mind, than the state of the poor man on this hallowed day of rest? He rises in the morning, not to renew his usual toil, but to recruit his exhausted strength, and to spend his time in the bosom of his family. He has this day graciously allotted to him by his kind Creator, for the purpose of sharing with them domestic enjoyments and family endearments, of instructing them in the various branches of their duty to God and man, of comforting them under their several

trials, and of conversing with them about the means of attaining an entrance into a better world to come. Cold must be the feelings, and cruel the heart, which would deprive those who are wearied with six days incessant labour, of this rest designed for them by God; yet every one who encroaches on the hours of the Sabbath, who employs his labourers, or who requires the shopkeeper to pursue his business, on that day, is guilty of this cruelty.

But we earnestly request you also to reflect on the very important benefits which the Sabbath was designed to convey to man. It is the day peculiarly intended for his instruction and improvement in religion, for it is to be kept holy to the Lord. Contemplate then the advantages which religion is calculated to communicate. It teaches duty, it restrains from evil; it keeps the passions, those frequent sources of misery, within bounds. It supplies the most powerful motives for religious obedience. It produces, as far as its influence is felt, the most happy effects on society, rendering children dutiful, parents tender, husbands loving, wives affectionate, masters mild, servants faithful, neighbours friendly. It would, if universally received, make every man with whom you have dealings, scrupulously upright, and convert every person whom you meet into a friend and brother. It would put an entire stop to the contentious jealousies, envyings, and oppression which now, alas! so generally prevail, and would render the world a scene of justice, happiness, and love. Such would be its effects, if its benign influence were fully felt, and they will be of a similar kind in proportion to the degree in which that influence takes place: it is, however, impossible that these effects can be produced, where it is imperfectly known, where its nature is not studied, its excellence is not understood, and its precepts are not obeyed. Hence appears the necessity of the just employment of the Sabbath, since the Sabbath has been expressly set apart that every advantage of obtaining a spirit of true religion might be afforded, which can be derived from leisure, and attendance on public worship. To break the Sabbath is therefore in effect to reject religion, and to renounce the important benefits and blessings which it was intended to convey. Other sins are

committed against particular branches of duty, but breaking the Sabbath saps the foundation of all duty, and undermines the whole fabric of religion.

We desire you also seriously to reflect, that the day is at hand in which we must all give account of ourselves to God. It will then be of no avail to us to have been prosperous in our worldly business, or successful in earthly pursuits. The only thing which will then appear to have been of real importance, will be the care which we have bestowed upon our souls, the regard which we have paid to God, the meetness which we have attained for a state of perfect holiness above. But if we have profaned the day peculiarly set apart for our souls, by making it a day of business or pleasure; if we have not profited by the means and advantages afforded to us by that day; if we have used no endeavours to know, and taken no pains to serve God; what can we expect but to be excluded from the kingdom of heaven, and to be refused a share in the blessings which we never properly valued or sought? How just would be in this case our condemnation!

We would earnestly beseech you then, brethren, by the regard you owe to your own peace and comfort, to the well being of society, to the salvation of your own souls, that you would employ the Sabbath in such a manner as will fulfil the great and good purposes which it was designed to answer. And we trust that the importance of the subject, in conjunction with the pastoral care which we exercise over you, will fully justify us if we make this address to you still more particular.

We more especially then address those amongst you who are *engaged in business*, and earnestly request you not to open your shops on the Lord's Day. Why should not you enjoy that rest from toil and labour, which God intended for all? Why should the morning of the Sabbath be a time of hurry and fatigue to you? Why should you be unable to go with your neighbours to worship and serve God? You must feel, we doubt not, that you labour under great hardships in this respect, and you cannot but acknowledge that it would tend exceedingly to your comfort to be able to enjoy the rest of an undisturbed Sabbath; but you fear that your business might be injured by refusing to supply

your customers on the Sunday morning; they might apply to other shops which would still be opened to them. This objection however, (the only one of any weight) could have no force if the tradesmen in a place were unanimous to agree (as it is not doubted they will in this village) faithfully to act in concert with each other. In this case no loss could possibly arise to any.

I hope indeed that no one could be found in this place, base enough to attempt to take advantage of his neighbour's conscientiousness; for base indeed it would be to make that conscientiousness the ground of defrauding or injuring him in his livelihood: but if there should be such a person, it must be remembered that the law * may punish him whom conscience would not bind; and the indignation of the public would probably prevent his treacherous conduct from being ultimately successful. But even allowing that you were to suffer loss for a time, let us remind you that a little, enjoyed with a good conscience and God's blessing, is better than even great wealth gained by iniquity. It must not also be forgotten that God is the only source of prosperity: as he can, in various ways, take away that which has been unrighteously obtained, so he can easily make up to you by other means what you have suffered for his sake. But even if you do suffer by your conscientiousness, should you not look upon it as a trial of your regard to God? should you not be willing to make a sacrifice to the cause of God and conscience? Remember that it is only in circumstances in which some self-denial must be exercised, some risque incurred, some sacrifice made, that our faith can be proved to be sincere.

But if it is the duty of the *Trades-*

* We confidently trust that there will be no occasion in this place for compulsory measures: but surely where a manifest fraud is attempted to be committed by the dishonest against the honest part of the community; where one person will take an unfair advantage of another, and in so doing violate both the laws of God and his Country; the rights of justice, and the protection of the innocent, require that such conduct should not be unpunished: and notice is thus given that where all mild and persuasive measures fail, more forcible means will be resorted to. To prevent the necessity of these, however, is the object of this Address.

man to keep the Sabbath; it must be equally the duty of his *Customers* not to tempt him to break it. The customers are the original cause of the sin; and though this will not excuse the shopkeeper, yet much of the guilt will undoubtedly lie at their door. We exhort you then, brethren, to consider the evil to which you may thus subject others. Would you desire *them* to break the laws of God and Man, to neglect their duties, and to incur guilt, merely to minister to your convenience, or perhaps to your negligence: for surely a very little forethought might enable you to supply yourselves on the Saturday with every thing you want? Let masters also reflect how much they may be the cause of other men's sins, by not paying labourers their wages in due time to enable them to purchase necessities on the Saturday. The labourer may be afraid to make complaint, but assuredly he considers his master as responsible for his breach of the Sabbath; and the master sins with this additional guilt, that he can plead no reason of constraint or profit: it is simply his indolence, his negligence, or his indifference to Religion, which induce him to encroach on the Lord's Day.

We would also particularly enforce upon you who are *Parents*, the necessity of watching over your children on this day. The Sabbath was not intended to be a day of mere idleness and dissipation, but a season of particular attention to duty, and to the important concerns of Religion. Would you wish your children to be dutiful in their conduct to you, faithful in the future discharge of the duties of their station, moral and exemplary in their lives, and, in consequence, useful and respected here, and eternally happy hereafter; the foundation for this must be laid by you in the due improvement of the Sabbath. Be assured that if you suffer them to begin their career by breaking the Sabbath, and to acquire a habit of neglecting public worship, of wandering about the streets on the Lord's Day, of associating with the idle and profligate, you are accessory to the ruin of your children's morals. Were you to determine to train them up in a course of sin, and to fit and prepare them for destruction, what method could you take more directly adapted to it? As you therefore value your children's welfare in this world, and their everlasting salvation in that

which is to come, we exhort you to take care that they spend the Sabbath properly. Let them attend schools, if of a proper age. Make a point of their attendance on public worship; read the Scriptures with them; instruct them in the nature of their duties; impress their minds, by every due method, with a sense of the importance of moral and religious considerations; above all, set them yourselves an example of sanctifying the Sabbath, by carefully abstaining from every breach of it and conscientiously practising all its duties; you will thus at least be free from the guilt of having neglected the most sacred duty of a parent, and you will probably enjoy the high reward of seeing your children blessed with the grace and favour of God, and heirs of everlasting happiness.

We also earnestly exhort you, whom the kindness of Providence has exempted from the necessity of labouring for mere subsistence, and from the temptation to follow your ordinary occupations on this day of rest, to set a good example, to the lower orders of society, of the manner in which a Sabbath ought to be kept. Wealth and superior station, instead of releasing you from the necessity of observing the laws of God and Man, increase your obligation to do it; though at the same time they put it in your power more easily to violate them if you are so disposed. Consider also the influence of your example, for which you are justly responsible. Persons in your class of life give the tone to the manners of the age. The industrious labourer who has never enjoyed time or means for the acquisition of knowledge and learning, will form by your example his idea of the necessity of keeping the Sabbath, and of the manner in which it ought to be kept. If you waste the sacred hours in frivolous occupations or secular pursuits; will he think it blameable merely to earn bread on that day for his subsistence? Do not you therefore sanction a false view of the manner of keeping the Lord's Day holy, by appropriating it to improper employments, to travelling, to visiting, to diversions, to reading secular books, writing letters, or settling accounts? But let it be a day dedicated to religious purposes. This will be a proper return for the blessings which God has already bestowed upon you, and a just means of

preparing you for the reception of future blessings of a purer and higher nature.

Finally, let us all bear in mind that it is not the outward observance of the Sabbath, however strict, which should be our object, but the spirit and temper which that observance indicates. It is the substance of Religion, not the form only, which we should seek to possess. The substance consists in the fear of God, the love of Jesus Christ our Saviour, regard to the law of God, and desire of his grace, regulation of the temper and heart, and preparation for a better state to come. These are the good things which the Sabbath was designed to communicate; and by producing these, the wisdom of the institution will be manifested.

And let us strengthen our resolution by reflecting how soon we may be called to quit this transitory life and give an account of ourselves to God. This life is but as a shadow that fleeth, as a dream when a man awaketh. The distinguishing excellency of the Sabbath is, that it is a direct preparation for that eternal Sabbath which is kept above, a Sabbath in which the occupations and enjoyments differ in degree, rather than in kind, from that which real Christians keep below.

That we may all attain that eternal rest is the fervent prayer of

Your faithful servants in the Gospel.

July 1, 1805.

To the Editor of the Christian Observer.

PERMIT me to send you a few remarks, on the subject of addressing audiences from the pulpit.

A notion seems to prevail, that not only the *phraseology* of sermons, but the *doctrine* conveyed in them, ought to be adapted by preachers to their hearers. I do not mean to say that any one is so insincere as, on any occasion, to think it right to oppose those doctrines which he believes to be true; but I apprehend there are many who conceive that some particular articles of Religion are well suited to one congregation, and at the same time ill adapted to another.

Whether there may not be some truths, which, not being of a practical nature, it might be prudent to handle as seldom as possible, since the end of preaching is practice and not merely

speculation, may indeed reasonably be doubted. But the doctrines of which I speak are those prominent scriptural truths, which are expressed so fully and unequivocally in the articles of our Church: I mean the doctrines of original sin; of justification through faith alone; of man's inability of himself to do good works, without the grace of God through Christ, preventing him; of good works, as the fruit of faith: of the necessity of spiritual regeneration and progressive holiness.—It is here assumed, that it is the indispensable duty of the preacher, to explain and inculcate these points: and also that he ought unreservedly to expound and enforce them, since they are derived from the Word of God, which is Truth, and since they have a most intimate and inseparable relation with the practical part of Religion.

Now, let me ask, can any clergyman preach these doctrines to one class of people and not to another, without violating his duty and wounding his conscience? Is he to be deterred on the one hand, by the erudition or fastidiousness of his hearers, or, on the other, by their ignorance? Is he to be silent upon these topics before a vulgar congregation, lest they should turn the grace of God into lasciviousness;—lest they should continue in sin, that grace may abound? Or ought he to forbear dwelling upon them before persons more elevated in point of station and ability, because, forsooth, it might be more gratifying to learned pride, merely to see the rays of evidence concentrated into a focus, or to have some elaborate criticism presented to them; or more fascinating to “ears polite,” to listen to a smooth and flowery eloquence, which has no tendency to make men tremble? Have not the learned, as well as the unlearned, an interest in our Saviour's atonement? Ought they not both to be equally reminded, that without Him they can do nothing? The mathematician of old informed the king, that there was no royal way to geometry. And we may boldly aver, that the former description of persons can enter heaven only by the appointed way: even by Him, who is the way, the truth, and the life. Did St. Paul, who sat at the feet of Gamaliel, rest his hopes of eternal life on any other creed, than that professed by St. Peter, a poor fisherman,

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who exclaimed, “Lord, to whom shall we go, thou hast the words of eternal life?”

Allow me to put one question to those, whose conduct, in this respect, I presume to reprobate. In what does the state of any one of their congregation, however exalted in rank, or eminent for learning, differ from that of a prisoner under sentence of condemnation? I except not the gravest doctor in our universities, however orthodox he may conceive himself to be in point of doctrine. To such an one it would still be their duty to testify repentance towards God, and faith towards our Lord Jesus Christ; to lay open the nature of sin, the shortness of man's allotted time here, and the all-sufficiency of the Saviour; to direct the view to the awful prospect of eternity; to proclaim distinctly and unreservedly the denunciations of God against the impenitent; and to represent at the same time the entrance into heaven abundantly administered to the faithful in Christ Jesus. For in what circumstance, let me again ask, does the state of any individuals amongst their hearers, differ from that of a condemned criminal, except in as much as they are partakers of the pardoning mercy and sanctifying grace of Christ? They have broken the laws of God, if they have respected those of man; and are therefore liable to punishment, which they cannot escape but by his means who came to seek and to save the lost.

But it will be argued, we can address the prisoner in one way only; his sins have been heinous; his life *certainly* will soon be terminated; there is nothing in his case to be done, but to exhort him to repent of his sins, and to throw himself with a lively faith, on the mercy of God, through Christ. But is the case of any man who is destitute of true religion less urgent, less alarming? He is not only a criminal under sentence of condemnation, but one on whom, for aught he knows, the sentence will be still more speedily executed. “Thou fool, this night shall thy soul be required of thee.” Under such circumstances he is no more warranted in delaying to come to the foot of the Cross *instantly*, than that man would be who is assured of being sent within a short stated period, into the invisible world.

Were these things fully considered

how sedulous would those be, in preaching Christ crucified, to whom the office of the ministry is entrusted! How earnestly would they strive to humble the sinner under a sense of his sin! What audience would appear to them too learned to listen to the grand truths of the Gospel: what too illiterate to comprehend them! These truths are addressed to *all* in the Scriptures, and they ought to speak to all from the pulpit. Nor do I here hesitate to affirm, that they ought, if possible, to be more strongly impressed upon the wise of this world; since in them, the obstacles to their reception are greater than in ordinary cases; the riches of the mind, no less than riches of another description, indisposing men to desire, as babes, the sincere milk of the word.

S. K. J.

To the Editor of the Christian Observer.

SIR,

HAVING had some opportunity for making observations on the character of the common people in England, Scotland, and France, I was naturally led to inquire into the reasons why the people of Scotland are superior with respect to religious knowledge, morality, and civility, of behaviour. The fact appears to me to be indisputable. The inferior clergy in France before the Revolution were extremely industrious in their way, but the people were not enlightened, and to their ignorance must be ascribed many of the horrors of that awful period. In England the sources of information are numerous, and all enjoy liberty of conscience, yet have we much reason to complain of lack of religious knowledge, of profane immorality, and of rude vulgarity of manners, among the English populace; though no nation has received from the Author of Nature more humanity of disposition, or a quicker capacity for the mechanical and ingenious arts. After reflecting maturely on this important subject, I cannot help thinking that the superiority of our northern neighbours is, in a great degree, to be ascribed to those instructive lectures, by which the clergy explain the Scriptures to their congregations on every Lord's Day. Something may be ascribed to their

mode of education and catechizing, but I am persuaded the effect ought chiefly to be attributed to these lectures, which make religious knowledge to flow in copious and salutary streams through the land, with their concomitant rivulets of information of a different kind. I am sensible that this practice cannot now be established to the same extent in England, on account of the length of the service; but might not these lectures be occasionally substituted for sermons, by our clergy, with considerable advantage to their flocks? Whoever is conversant with the works of Chrysostom, the magnanimous patriarch of Constantinople, must know that by him this mode of instruction was frequently used. It was adopted by Dr. Colet, the celebrated Dean of St. Paul's, and has lately been revived with considerable effect by Dr. Porteus, the present respectable Bishop of London. This method may not afford such opportunities for elegant composition and animated eloquence as the preaching of sermons, but it requires more learning, and promises to be more beneficial to the hearers. It will be contended that "the pure milk of the word" is now distributed to the people by the lessons, but I must be of opinion that something more is necessary. The lessons are not heard much oftener than two and fifty times in the course of the year by the generality; nor can they be well understood without explanation.

Again, it may be objected that ill-informed, heretical, or enthusiastic clergymen may mislead their hearers by erroneous and false explications. Such is the unfortunate condition of human nature in this imperfect state, that there is no improvement that can be proposed, which may not be attended with some inconveniences. The first part of this objection however cannot, with any propriety, be urged by our ecclesiastical rulers, on whose recommendation a more general adoption of the expository mode of preaching would chiefly depend: it being in their power to exclude, from the ministerial office, such as shall prove to be incapable of fulfilling so important a branch of its duties, as that of expounding the Scriptures. But I do not think it necessary to rest on this argumentum ad hominem. I believe that, in point of fact, the Church of England is at present the most learned

Church in the world, though at the same time I am by no means blind to her faults, which are well known to her best friends.

As to the second part of the objection which respects such clergymen as are heretical or fanatical, I answer; that I know no better antidote against heresy, enthusiasm, fanaticism, and superstition, than the diffusion of scriptural knowledge; to promote which, I have written this letter according to the humble measure of my capacity.

I am, &c.

J. MONTICOL.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM well convinced that Margaret Johnson's correspondent, C. J. H. is an intelligent and learned young man; and, I doubt not, possessed of sound piety as well as learning: from whose letters, many of the readers of your Miscellany, as well as myself, have derived both pleasure and profit. He expresses himself, in general, in a clear and perspicuous manner; and his sentiments accord with the word of God. Yet there is one expression in his letter, (p. 149, March) which I could wish him to explain. He there asserts, that the mild spirit of Socrates differed as widely from the mildness of St. John, as pride differs from humility." I should suppose the assertion applies to the principle, rather than to the manner in which their mildness was expressed. If it be the *natural* disposition to which the good lady's correspondent alludes, the apostle certainly had greatly the advantage of the philosopher; the temper of the former being naturally mild and placid, whilst that of the latter was peevish and irritable. But I should rather suppose, from the subject of that gentleman's letter, that the allusion is made to the change, which took place in each, after they arrived at a maturity of understanding. I apprehend, that C. J. H. allows a change in St. John, as well as in Socrates; and that he attributes that to the power of divine grace whilst he confines this to the influence of philosophy. Now, this is the interesting point, which I would entreat him to explain:

P. S. Perhaps some of your correspondents may be able to inform your readers, how far the expounding of the Scriptures is practised in the Greek Church, and in the Protestant churches on the Continent. I do not know whether it is much attended to by that very numerous sect called *Methodists*, as I am not in the habit of frequenting their meetings.—Some account of the state of religion and morals at Rome, and in the Ecclesiastical States, would be very gratifying at this remarkable era.

for I, as well as some others, have charitably hoped, that Socrates (though a heathen) was under the influence of the spirit of God; and that the change wrought in him was of divine operation.

"That this philosopher (says the author of *An Historic Defence of Experimental Religion*) believed, as far as could be expected in a heathen, the doctrine of divine influences, is unquestionable. For we find him positively asserting, that *virtue cometh not from nature, nor from [human] teaching; but by a divine power. We are born indeed for this, but without it.*" And again, after making some further quotations to the same effect, from Plato and Xenophon, respecting their great master, he says, "Such sentiments as these led the celebrated Justin Martyr to say, that Socrates was inspired by the divine Logos, the Son of God; and procured the encomiums of St. Augustine." And, Mr. Addison, (Spec. Vol. iii. No. 213.) introducing the following words of Socrates into his paper, *Whether or no God will approve of my actions, I know not; but this I am sure of, that I have at all times made it my endeavour to please him, and I have a good hope, that this my endeavour will be acceptable to him,* thus concludes: "We find in these words of that great man, the habitual good intention, which I would here inculcate, and with which that divine philosopher always acted. I shall only add, that Erasmus, who was an unbigotted Roman Catholic, was so much transported with this passage of Socrates,

that he could scarcely forbear looking upon him as a saint, and desiring him to pray for him; or as that learned and ingenious writer has expressed himself in a much more lively manner: 'When I reflect on such a speech, pronounced by such a person, I can hardly forbear crying out, *Sancte Socrates, ora pro nobis*, O holy Socrates, pray for us.'

B. V.

To the Editor of the Christian Observer.

THE evils of a procrastinating spirit are universally acknowledged. There is perhaps no vice which is more frequently confessed and lamented by those who are guilty of it; and yet scarcely any vice maintains so wide and undisturbed a prevalence in the world. The experience I have had of its baneful effects, both in my own case and in that of others, has often led me to project an address to you on the subject. And unquestionably, if experience alone formed a sufficient qualification for the task, there would be no presumption in such an attempt. Feeling however that I want the faculty of giving a popular shape to the knowledge which I have unhappily obtained on this point, the existence of my project would probably never have been known either to you or to your readers, had I not lately met with a work which exposes the evil effects of procrastination with much spirit and effect. The work to which I allude is intitled, "Popular Tales," by Miss Edgeworth. From this work, with your permission, I mean to draw, for the use of the readers of the Christian Observer, two striking exemplifications of the danger of indulging the vicious propensity in question; one of them of a somewhat ludicrous, the other of a more tragical description.

But before I proceed to give you these extracts, permit me to observe, that I am far from being an uniform admirer of Miss Edgeworth's writings. They are in general of a class little calculated to mend mankind; for although they frequently contain suggestions which may be converted to a valuable purpose, yet they are so thoroughly destitute of any tincture of religion, that their effect, on the whole, must I apprehend be injurious.

It remained for that Lady to produce an elaborate work on education, in which all reference to religious principle should be systematically excluded. An apology indeed is attempted for this omission. It is alleged not to proceed from indifference to religion, but from a fear, amidst the great diversities of religious belief, of offending the prejudices of her readers, by obtruding on them her own views of that subject. This, Mr. Editor, appears to me a very suspicious plea. I question whether any one who feels the importance of religious truth could reason and act as this Lady has done, and my suspicions have been not a little confirmed by some circumstances in the work before me, where tho' religious topics are cautiously avoided, yet the name of the Deity is often brought forward with a levity and profaneness, which must disgust and shock every pious ear. All such expressions I have forborne to transcribe; nor do I suppose that either you or your readers will deem the interest of the tale diminished by their omission.

The tale is a long one, nor will it be necessary to analyze it, in order to enable your readers to feel the force of the extracts which I mean to give. Suffice it to say, that Mr. Basil Lowe, after his inveterate habits of procrastination had produced a variety of serious inconveniences as well as unavailing resolutions of amendment, is placed as a clerk in the counting-house of Mr. Croft, a merchant of Philadelphia. Mr. Lowe thus proceeds with his story.

"No one could be more assiduous than I was for ten days; and I perceived that Mr. Croft, though it was not his custom to praise, was well satisfied with my diligence. Unluckily on the eleventh day, I put off in the morning making out an invoice which he left for me to do; and I was persuaded in the evening to go out with young Mr. Hudson. I had expressed, in conversation with him, some curiosity about the American *frog concerts*, of which I had read in modern books of travels extraordinary accounts. Mr. Hudson persuaded me to accompany him to a swamp, at some miles distance from Philadelphia, to hear one of these concerts. The performance lasted some time, and it was late before we returned to town. I went to bed tired; and waked in the morning with a cold

which I had caught by standing so long in the swamp. I lay an hour after I was called in hopes of getting rid of my cold. When I was at last up and dressed, I recollected my invoice, and resolved to do it the first thing after breakfast; but unluckily I put it off till I had looked for some lines in Homer's "Battle of the Frogs and Mice." There was no Homer, as you may guess, in Mr. Croft's house, and I went to a bookseller's to borrow one. He had Pope's Iliad and Odyssey; but no Battle of the Frogs and Mice. I walked over half the town in search of it. At length I found it; and was returning in triumph with Homer in each pocket, when at the door of Mr. Croft's house I found half a dozen porters with heavy loads upon their backs. 'Where are you going, my good fellows?' said I. 'To the quay, Sir, with the cargo for the Betsey.'—'Stop,' cried I, 'can't you stop a minute? I thought the Betsey was not to sail till to-morrow: stop a minute.' 'No, Sir,' said they, 'that we can't, for the captain bade us make what haste we could to the quay to load her.' I ran into the house. The captain of the Betsey was bawling in the hall with his hat on the back of his head: Mr. Croft on the landing place of the warehouse stairs, with open letters in his hand; and two or three of the under clerks were running different ways with pens in their mouths. 'Mr. Basil, the invoice!' exclaimed all the clerks at once, the moment I made my appearance. 'Mr. Basil Lowe, the invoice and the copy, if you please,' repeated Mr. Croft. 'We have sent three messengers after you. Very extraordinary to go out at this time of the day, and not even to leave word where you were to be found. Here's the captain of the Betsey has been waiting this half hour for the invoice. Well, Sir, will you go for it now? and at the same time bring me the copy, to inclose in this letter to our correspondent by post.' I stood petrified. 'Sir,—the invoice!—Sir—I forgot it entirely!—' You remember it now, Sir, I suppose. Keep your apologies till we have leisure. 'The invoices, if you please.'—'The invoices! Sir, I beg ten thousand pardons: they are not drawn out.'—'Not drawn out—impossible!' said Mr. Croft. 'Then I'm off,' cried the captain, with a tremendous oath.

'I can't wait another tide for any clerk breathing.'—'Send back the porters, captain, if you please,' said Mr. Croft, coolly, 'the whole cargo must be unpacked. I took it for granted, Mr. Basil, that you had drawn the invoice according to order yesterday morning, and of course the goods were packed in the evening. I was certainly wrong in taking it for granted that you would be punctual. A man of business should take nothing for granted. This is a thing that will not occur to me again as long as I live.' I poured forth expressions of contrition; but apparently unmoved by them, and without anger or impatience in his manner, he turned from me as soon as the porters came back with the goods, and ordered them all to be unpacked and replaced in the warehouse. I was truly concerned.—'I believe you spent your evening yesterday with young Mr. Hudson,' said he, returning to me. 'Yes, Sir—I am sincerely sorry.'—'Sorrow in these cases does no good, Sir,' interrupted he. 'I thought I had sufficiently warned you of the danger of forming that intimacy. Midnight carousing will not do for men of business.'—'Carousing, Sir!' said I, 'Give me leave to assure you, that we were not carousing. We were only at a frog concert.' Mr. Croft, who had at least suppressed his displeasure till now, looked absolutely angry. He thought I was making a joke of him. When I convinced him that I was in earnest, he changed from anger to astonishment, with a large mixture of contempt in his nasal muscles. 'A frog concert!' repeated he. 'And is it possible that any man could neglect an invoice merely to hear a parcel of frogs croaking in a swamp? Sir, you will never do in a mercantile house.' He walked off to the warehouse, and left me half mortified and half provoked. From this time forward all hopes from Mr. Croft's friendship were at an end."

The second extract which I shall make, is of a far more affecting kind. Mr. Lowe after some time finds himself in very different circumstances, and becomes both a husband and a father. His only son is inoculated for the small-pox, which however did not take effect. His wife expressing much anxiety to have him inoculated a second time, he answers, "Undoubtedly, my dear; undoubtedly,

But I think we had better have him vaccinated: I am not sure, however, but I will ask Dr. —'s opinion this day, and be guided by that. I shall see him at dinner, he has promised to dine with us.' Some accident prevented him from coming; and I thought of writing to him the next day, but afterwards put it off. Lucy came again into my study, where she was sure to find me in the morning. 'My dear,' said she, 'do you recollect that you desired me to defer inoculating our little boy till you could decide whether it be best to inoculate him in the common way or the vaccine?' 'Yes, my dear, I recollect it perfectly well: I am much inclined to the vaccine. My friend Mr. L. has had all his children vaccinated, and I just wait to see the effect.'—'Oh my love,' said Lucy, 'do not wait any longer, for you know we run a terrible risk of his catching the small-pox every day, every hour.'—'We have run that risk and escaped for these three years past,' said I, 'and in my opinion the boy has had the small-pox.'—'So Mr. and Mrs. Nun thought; and you see what has happened. Remember our boy was inoculated by the same man. I am sure, ever since Mr. Nun mentioned this, I never take little Basil out to walk; I never see him in a shop; I never have him in the carriage with me, without being in terror. Yesterday a woman came to the coach door with a child in her arms, who had a breaking out in his face. I thought it was the small-pox, and was so terrified that I had scarcely strength or presence of mind enough to draw up the glass. Our little boy was leaning out of the door to give a halfpenny to the child.'—'My love,' said I, 'do not alarm yourself so terribly, the boy shall be inoculated to-morrow.'—'To-morrow! Oh, my dearest love, do not put it off till to-morrow,' said Lucy, 'let him be inoculated to-day.' 'Well, my dear, only keep your mind easy, and he shall be inoculated to-day, if possible; surely you must know I love the boy as well as you do, and am as anxious about him as you can be.'—'I am sure of it, my love,' said Lucy. 'I meant no reproach. But since you have decided that the boy shall be vaccinated, let us send directly for the surgeon and have it done, and then he will be safe.' She caught hold of the bell cord to

ring for a servant. I stopped her. 'No, my dear, don't ring,' said I, 'for the men are both out. I have sent one to the library for the new letters on education, and the other to the rational toy-shop for some things I want for the child.'—'Then if the servants are out, I had better walk to the surgeon, and bring him back with me.'—'No, my dear,' said I, 'I must see Mr. L.'s children first, I am going out immediately; I will call upon them; they are healthy children; we can have the vaccine infection from them, and I will inoculate the boy myself.'—Lucy submitted. I take a melancholy pleasure in doing her justice, by recording every argument that she used, and every persuasive word that she said to me upon this occasion. I am anxious to shew that she was not in the least to blame. I alone am guilty: I alone ought to have been the sufferer. It will scarcely be believed—I can hardly believe it myself, that, after all Lucy said to me, I delayed two hours, and staid to finish making an extract from Rousseau's *Emilius* before I set out. When I arrived at Mr. L.'s the children were just gone out to take an airing, and I could not see them. A few hours may sometimes make all the difference between happiness and misery. I put off till the next day the inoculation of my child! In the mean time a coachman came to be hired. My boy was playing about the room, and as I afterwards recollected, went close up to the man, and, while I was talking, stood examining a greyhound upon his buttons. I asked the coachman many questions, and kept him for some time in the room. Just as I agreed to take him into my service, he said he could not come to live with me till the next week, because *one of his children was ill of the small pox*. These words struck me to the heart. I had a dreadful presentiment of what was to follow. I remember starting from my seat, and driving the man out of the house with violent menaces. My boy, poor innocent victim, followed, trying to pacify me, and holding me back by the skirts of my coat. I caught him up in my arms. I could not kiss him: I felt as if I was his murderer. I set him down again: indeed I trembled so violently that I could not hold him. The child ran for his mother.—I cannot dwell on

these things. Our boy sickened the next day, and the next week died in his mother's arms."

I am unwilling, Mr. Editor, to close my communication, without reminding your readers that the moral which these extracts inculcate is one of the very first importance: I shall be disappointed, therefore, should they have no other effect than to amuse a few vacant minutes. Let it be remembered, that a procrastinating spirit, whatever shape it may happen to take, and to whatever objects it may happen to be particularly directed, is wholly opposed to the spirit and temper of Christianity, and cannot fail to be productive of evil. The Christian is commanded to be diligent in business. But it is not merely as it affects the shop or the farm, or as it tends to the embarrassment of accounts, or the loss of health, that I deprecate the indulgence of a procrastinating spirit. The procrastinator will have to answer for the opportunities of doing good which he has lost; for the misery which he has perpetuated by his neglecting to administer relief, when relief was in his power; for the pangs which he has inflicted on some dependent who looks for his promised interference, but looks in vain. These load him with an awful responsibility: and yet there are consequences, still more tremendous, which may be incurred through the prevalence of this noxious propensity. Under its influence self-examination and private prayer, however indispensable they are to the health of the soul, may be postponed, from considerations of the most trifling import. The great work of repentance may, in like manner, be deferred: alas! how often, and how fatally is it deferred! till, at length, no place is found for it. "To-day," saith the Almighty, "if ye will hear my voice, harden not your hearts."—"Behold now is the accepted time, behold now is the day of salvation." These dreamers hear the declaration, and reply, "to-morrow." But before the projected "morrow" comes, their sun has set in darkness, never more to rise. God has "sworn in his wrath that they shall never enter into rest."

I will conclude with a few words of exhortation drawn from a divine source, which I earnestly pray that God by his Spirit may deeply impress on the minds of all who read them.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it;"—"redeeming the time, because the days are evil."—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

PARTICEPS CRIMINIS.

To the Editor of the Christian Observer.

SIR,

THE first thing that every good reader of a periodical publication undertakes on the arrival of his literary feast, is to examine the answers at the end of the book addressed to E. O. and K. M. and X. Y. Z., and all the other capitals of alphabetical eminence, which supply the List of Correspondents. This is not the precise mode, perhaps, which a Gibbon or a Wakefield or such Helluones Librorum would think it expedient to adopt; but in despite of gravity and hard speeches I contend that it answers several purposes of much moment to an inquisitive reader. I am one of those who love better on the whole to reason than to read; and you would hardly believe how much toil and trouble I have escaped from reviews and magazines by consulting that infallible barometer of disposition and sentiment, the page at the end. I learn from it two things: 1st. The nature of the work itself; and, 2dly, The various characters of those who contribute to it. Judging by this admirable criterion, I was even at first sight disposed to think favourably of you; nor has my subsequent experience produced any change of opinion; your answers are neither circuitous nor dogmatical; it seems no small part of your study, as much as lieth in you, to live peaceably with all men; and when you are compelled to reject a paper, which is offered for insertion, you give your reasons with meekness and moderation. The principle I heartily approve, but I object to the manner of its execution. In the first place the thing is done *partially*; and in the second *injudiciously*. I scarcely need to undertake a formal proof that your rule is partial in its operation; for many writers are rejected without any attempt to convince them of their

errors, and with no other satisfaction than a general remark, that their contributions do not suit the nature of your work. You will, perhaps, tell me, that a regular answer to every Correspondent, whom you disapprove, would occupy all your pages: now this confirms me in my second position, that you manage the business *injudiciously*. I can point out a method by which you may, in the most convincing and satisfactory way, answer at least three hundred in a page. I need not inform a man of your learning, that the endowments and qualities of the mind are intimately connected with the existence of external things: the effect of a cold day or a foggy atmosphere who has not experienced? Dr. Johnson, I think, observes of one of the poets, that if he had not so much fire as Pindar he had at least as much smoke; who does not immediately discover, that the Greek kept a good blaze on his hearth, whilst the house of our modern Pindar was ruined by chimnies on a bad construction? We have certainly lost this one bard of eminence at least, because he did not happen to live in the days of Count Rumford.

Now if things so apparently unconnected with the internal man can exert this oppressive influence on the powers of the mind; if a Bœotian atmosphere is sufficient to stupify a whole nation of Thebans; I maintain *a fortiori* and here rests the pith of my argument, that the vagaries of your correspondents do not arise from any disorder in the mind itself, but are to be charged principally upon that foreign substance, which comes most nearly in contact with the mind, I mean the body. Upon the whole body? No; upon that part only without which a man can neither read nor write nor think: let the legs and arms stand entirely acquitted: they are as little in fault as the clippings of our beards or the parings of our nails. The seat of mischief, Sir, I assure you, lies more especially in that external thing called the head; and you would do more service to an injudicious author by inferring the state of his head from the nature of his argument, than by a volume in refutation. The head is a compound of curious structure; and unless the several parts which compose it are of a proper magnitude and density, well fit-

ted and nicely combined, you may moralize for a month, and the subject of your strictures will continue as sagacious as ever; the fault lies in the machinery; and an explanation of the disease will at the same time point out the remedy. Common language affords several terms which are highly appropriate; for example: you receive from A. B. a paper, which is dull but sententious, not rising to the dignity of genius, nor absolutely sinking into folly; whilst C. D. is smooth and voluble, with much plausibility but little meaning: how would you characterize the authors in a single word? I will tell you: A. B. is a blockhead: C. D. is a paper-scul. And what regimen is good for blockheads and paper-sculs? the former gentleman should determine never to put pen to paper except in clear weather, and on the summit of Snowdon or Ben-Lomond: whereas the latter, if he could not be accommodated with a coal-pit, should pursue his researches at the bottom of a cellar. Again, E. F. proceeds like an artificer who has got good tools but cannot direct them; he possesses ability, but his theories are fanciful and his conclusions lame and impotent: G. H. on the contrary, plies you with abundance of good axioms; but his talent does not consist in making much use of them: how are these writers to be admonished of their faults? E. F. is light-headed, and G. H. is a sapscull: let E. F. employ himself in hard manual labour for nine weeks on a low diet, before he presume again to blot a white sheet; and G. H. be regularly supplied at the Royal Institution with large doses of Chemical Brandy*, and never write without a blister by the side of each ear. Thus would you rescue many an honest well-meaning man from error and absurdity, and by a judicious description of his case convert him into a useful and rational being. The happy copiousness of our language will leave you at no loss for words sufficiently descriptive; those which I have already selected, with a few of their synonymes, will be of extensive application. The method is very concise, and possesses the rare merit of being intelligible to the meanest capacity.

* Called in the new Nomenclature, Nitrous Oxide Gas.

But cases may arise, which, however bad in themselves, require a different treatment.

It is reported of Milton, that at certain seasons of the year his poetical powers entirely forsook him; if we may believe Philips, his vein never happily flowed but from the autumnal to the vernal equinox; this towering genius suffered as severely from the heat of a few summer months as a red-breast suffers from a snow drift. Had this boast of England been a native of Bengal, the ignominious punishment which tradition states him to have suffered in Cambridge, would have produced little impression on a skull so miserably spoiled by the climate; I question whether all the flogging of Asia could have taught him his letters. On what principle can men in these degenerate days claim an exemption from the operation of those causes which disturbed the impetus of Milton's mind? I am not ignorant of the adage "*Sapiens dominabitur astris*," but an adage is of little account when it stands opposed to fact and experience. Do we not every day hear men of sense and discretion virtually acknowledge their inability to govern the stars, whilst they admit the powerful effect of planetary influence? Beyond all question, Sir, if you live in the world, you must perpetually hear your friends blessing or reviling "*their stars*," as if not only the efforts of their own minds but the whole series of terrestrial events were in avowed subjection to the host of heaven. Some geniuses are absolutely frozen by the blasts of December; "*the genial current of the soul*" is arrested in its course and will flow no longer: whilst others, during the prevalence of the summer suns, and the heat of the dog-days, soften into sentiment and dissolve in sensibility. Since then genius is often fettered by geography, and understanding depends on the weather, if authors of this class are determined to brave all seasons of the year, and, in contempt alike of lunar and planetary domination, to write and write and write, let the former repair to Lisbon, and the latter to the Orkneys; but for your purpose it will be sufficient to inform Leila that you will hope for her favours when she has finished her Christmas cake, and promise Juvenis an insertion in August.

CHRIST. OBSERV. No. 43.

I am, Sir, from the loftiest garret
in my house,

Your's, &c.

A. B.

FRAGMENTS.

"BE NOT WEARY IN WELL DOING."

THE following extract from Ockley's *Conquest of Syria, Persia, and Egypt*, by the Saracens, may afford an useful lesson to Christians. Caled, their general, had just before returned from single combat with the general of the Romans, whom he had taken captive. Caled having taken care of his prisoner, changed his horse, and took a fresh one which the governor of Tadmor had presented him with, and went into the field again. Derar desired him to stay behind. "For," says he "you have tired yourself with fighting with this dog. Therefore rest yourself a little, and let me go." To which Caled answered, "O Derar! we shall rest in the world to come. He that labours to-day shall rest to-morrow."

DR. HEYLIN.

Eachard, in his *History of England*, states some curious facts with respect to Dr. Peter Heylin's *History of the Reformation*, with which it may be useful, for those who regard that writer as an oracle, to be acquainted. King James the Second, says Eachard, "had valiantly withstood many a shock from his mother and other Popish zealots, but at length yielded, as they tell us, to a peculiar accident, his reading of Dr. Heylin's *History of the Reformation*, where the lust of Henry VIII., the ambition of the Duke of Somerset, the policy of Queen Elizabeth, and the avarice of those who had seized the Church Lands, gave him a mortal aversion to the Reformation itself, and brought him over to the contrary party." The Duchess of York also, "who had lived a firm and zealous member of the Church of England, was in the time of her long weakness, importuned and overpowered to declare herself a Roman Catholic: and she left a paper, written not long before her death, in which she attributed her conversion chiefly to the reading Dr. Heylin's *History of the Reformation*."

3 H

IMPORTANT CONCESSIONS OF BOLINGBROKE.

"No religion," said that deistical nobleman, "ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the Gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion natural and revealed. Christianity, as it stands in the Gospel, contains not only a complete but a very plain system of religion. The Gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

HYMN COMPOSED BY DR. HAWKESWORTH,
ABOUT A MONTH BEFORE HIS DEATH.

In sleep's serene oblivion laid,
I safely pass'd the silent night,
At once I see the breaking shade,
And drink again the morning light.
New born I bless the waking hour,
Once more with awe rejoice to be;
My conscious soul resumes her power,
And springs, my gracious God, to thee.
O guide me through the various maze,
My doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze,
When dangers press around my head.
A deeper shade will soon impend,
A deeper sleep my eyes oppress:
Yet still thy strength shall me defend,
Thy goodness still shall deign to bless.
That deeper shade shall fade away,
That deeper sleep shall leave my eyes:
Thy light shall give eternal day!
Thy love the rapture of the skies.

REVIEW OF NEW PUBLICATIONS.

Baptismal Faith explained. A Sermon, preached before the University of Cambridge, April 8, 1804. By the Rev. ROBERT TYRWHITT, M. A. of Jesus College, Cambridge. London, Mawman. 1804. 4to. pp. 20. Price 1s.

THIS Sermon on Matt. xxviii. 19., but which comprehends within its argument the whole of the three last verses of St. Matthew's Gospel, is an attempt to prove, according to the author's representation, that the doctrine of the Trinity has no more foundation in the form of baptism prescribed by our Lord, than the doctrine of transubstantiation has in the form in which the other sacrament was instituted. Mr. Tyrwhitt, however, professes, that he does not mean to insinuate any comparison between these doctrines, or to affirm the truth or falsehood of either. His renunciation of the common opinion upon this subject he founds upon the *simplicity* of the positive institutions of Christianity. The object of the author is to discover, by means of his interpretation of the Scripture in question, "that faith which is made necessary by Christ and his Apostles, to entitle a person to the name and privileges of a Christian." It is, in fact, an attempt

to ascertain the *minimum* of faith compatible with the Christian character and claim.

Our author has, not improperly, distinguished the three verses, of which his text is the middle, into three particulars, our Saviour's assertion of his own authority; a commission to the Apostles founded on that authority; and a promise of suitable assistance and support in the execution of it.

As soon as Mr. Tyrwhitt has discharged the sober office of division, his passion for simplifying begins to take its free range. And its first effect is to limit the large assertion of our Saviour, that all power was given unto him both in heaven and in earth, to a dominion over the whole human race, exclusive of any other world superior or inferior. This inference he grounds upon the restraining influence of the commission, which was only to baptize *all nations*. If this argument, from a supposed connection, affects any of our readers, we think it will be from some other cause than its simplicity, or even its intelligibility. One circumstance of importance, however, it seems to discover, and that is, that the simplifying process of Mr. Tyrwhitt is nothing more than the lowering of the sense of

a passage upon mere conjecture. But has Mr. Tyrwhitt so little acquaintance with the New Testament Scriptures as not to know, that dominion is frequently ascribed to our Saviour in heaven, literally understood, as well as in earth? We would recommend to his consideration the following passages, Acts ii. 33.; Eph. i. 10.; Phil. ii. 10.; Col. i. 16.; Heb. i. 4. They are referred to by Grotius for this very purpose, and their number might be increased.

Our author, however, seems to have discovered a mine in his *connecting* system of argumentation; for after having reduced the authority of our Saviour in the manner above-mentioned, he employs this authority, so reduced, to limit the very form of baptism in the names of the three persons of the Trinity, to the requisition of a faith in the dominion of only the second of those divine persons. "It was a faith on the Son of God, on the evidence or testimony of the Spirit of God: it was a confession that God had anointed Jesus of Nazareth with the Holy Ghost and with power." This, we presume, is intended for a simple interpretation. Simple, however, or otherwise, it comes under a certain style of interpretation, which we have had occasion to remark before, and which only requires, that the principal terms in any sentence should be introduced in some sense, and stand in some connection; the choice, which is sufficiently ample, of the sense and connection remaining entirely with the interpreter.

The next argument of our author is, since faith in Christ as the Messiah was the only condition, during his life, of becoming his disciples, what *probable reason* can be assigned, why, after his resurrection, the same faith should not be sufficient? We might answer, that the fact is a probable reason: others, agreeing with the fact, might be mentioned; but we think this unnecessary. We shall content ourselves with observing, that had the Athanasian Creed been prescribed in form, the argument of our author would be equally valid.

But Mr. Tyrwhitt has not yet done with his *connections*. The shock of his logical electricity is conveyed from one conductor to another; and it is difficult to see where it will end. We are taught, that there is a connection between baptism and the forgiveness

of sin, arising from a natural fitness in the former to represent the washing away of sin; and hence it is inferred that to baptize into any other name or doctrine than those of Christ, is a sort of language unknown to Scripture. This is not perfectly accurate. St. Paul, although he disclaims the fact respecting himself, yet supposes it possible, 1 Cor. i. 13.; and the Israelites are said to have been baptized unto Moses, 1 Cor. x. 2. The inconsequence of some subsequent reasonings we shall not stay to exhibit.

There is one passage, however, pp. 15, 16, at which we cannot avoid stopping. "He who believeth that article," that Christ is "the Son of God in the sense of Ruler and King, Saviour and Deliverer of mankind," "and is baptized, is in a state of salvation, as he who believeth it not, remaineth under condemnation, and is accountable to God, not only for his other sins, but also for his unbelief." This passage would lead any reader to imagine, that nothing more than a speculative assent is necessary to entitle a baptized person to the name and privileges of a Christian: and the mitigating language respecting the sin of unbelief can hardly be too severely censured, when, in solemn and unequivocal terms, we are told, that "he who believeth not the Son, shall not see life; but the wrath of God abideth on him;" and in the very parallel passage in St. Mark's Gospel, to which Mr. Tyrwhitt evidently had an eye, our Lord affirms, "he that believeth not shall be damned."

Many passages in this sermon sufficiently discover the antipathy which the preacher bears to the doctrine of the Trinity, but the conclusion is full and decisive: we do not scruple, therefore, to denominate it a composition properly and decisively Socinian.

If the reader will now turn from this discourse, this simple interpretation of the last commission of Christ, and consider the passage for himself, we satisfy ourselves he will be convinced, that the exclusive mention of the three divine persons of the Trinity, and their juxta-position, without any distinction, in so solemn an act as prescribing the form which introduces men into the Church of Christ, signifies something more than an acknowledgment of Christ as the Messiah;

and that *their* argument is devoid neither of simplicity, nor of force, who consider the doctrine of the Trinity as both referred to, and strongly confirmed, by the form of baptism under discussion. The known fact, that all the antient creeds were founded upon this form, will, in his mind, place this opinion upon an immoveable basis; upon one, at least, which is not likely to be overthrown by such arguments as we have been examining.

We seriously lament that an university pulpit should be accessible to such doctrine; and that the minds of young students, many of them designed for the Church, should be distracted by displays of dialectic dexterity, which, if they produce no bad effect, certainly cannot produce a good one.

The Duty of Volunteers. A Sermon, preached before the Birstall and Batley Volunteers, on their Appearance at Church in Uniform, on the 22d Day of April, 1804. By HAMMOND ROBERSON, M. A. Chaplain to the Corps, late Fellow of Magdalen College, Cambridge. Published by Request. Huddersfield; and London. 1804. 8vo. pp. 40.

THIS is a well written sermon on 2 Tim. ii. 3. *Thou therefore endure hardness, as a good soldier of Jesus Christ*, adapted to the occasion. The author is not chargeable with a fault, into which some divines are apt to fall, that of spiritualizing texts of Scripture; for he has applied to a real soldier what the Apostle intends of the Christian soldier alone, the real Christian, be his profession what it may. This accommodation, however, affords the advantage, of which the preacher has availed himself, of giving a more easy spiritual improvement of a subject in itself merely secular.

Mr. Roberson divides his subject into two heads: under the first of which he enquires into the *occasions* which call for the exercise of "hardness;" and under the second, whether any *motives* can be offered at the present time, sufficient to induce a wise man to subject himself to be called upon to discharge the laborious duties of a soldier, and to support him in the exercise of those duties.

The occasions specified under the

first head are, the necessity of discipline; the necessity of union; the obligation in a soldier to obedience towards his superior officers; the privations, hardships, and temptations, arising therefrom, which he must encounter in the camp; and the actual contest with the enemy. The motives for the military preparation made by the country Mr. Roberson evinces to be sufficient; and he successfully combats the opinion of those, who assert or would insinuate, that no adequate cause exists for the sacrifices and exertions, which the nation is both making, and prepared to make.

The following passage is spirited, and will give our readers a favourable opinion of the powers of Mr. Roberson.

"Listen not then to him who, through ignorance or design, would damp your zeal, or put you off your guard: he may assume a confidence, or pretend information, he may employ both argument and ridicule to make you suppose that your preparation is unnecessary; but he is contradicted by facts the most incontrovertible, the most impressive; by the tone of grave and sober conversation; by the public declarations of individuals; by the resolutions of public bodies; by the general unanimity; by the voluntary sacrifice of time and labour to which they submit, who have engaged in their country's defence; by the cheerful contribution to the expenses of their equipment and support; and by the general movements of military bodies. He is contradicted, by the groans of the oppressed nations around us; by the sighings of the prisoners; by the spies all over Europe; by the arrests in Baden, and the midnight murder at Vincennes—His own heart contradicts him; and his lips quiver with fear, while he attempts to justify his avarice or perverseness, or, while, perhaps, he suffers his pride, like Satan, to urge him to oppose, because he is not permitted to direct." (pp. 21, 22.)

We are happy to find, that Mr. Roberson decisively condemns Sunday-drilling, and that the corps whom he addresses have not been induced by covetousness, the fear of man, or contempt of God, to prostitute the day, separated for religious purposes, to a secular and unnecessary employment. We wish we could say the same of others, who have been seriously and repeatedly admonished upon the subject.

The Life of Professor Gellert; with a Course of Moral Lessons, delivered

by him in the University of Leipsick; taken from a French Translation of the original German. In Three Volumes. By MRS. DOUGLAS, of Ednam-House. Printed for J. Hatchard, Piccadilly, London; and Man-ners and Miller, Edinburgh. 1805.

BIOGRAPHY, in itself an interesting and useful study, becomes peculiarly so, when we read the lives of those who have recommended religion by their writings, and adorned it by their practice. We thence learn that genuine religion is not a barren, speculative principle, but the parent of the noblest and purest morality. Such is the general impression which results from the work before us.

We are informed in the preface, that the Life of Gellert is "translated partly from an account of him prefixed to the French translation of his Moral Lessons, and partly from a French translation of it by the late Madame de la Fitz;" but in what manner these two works are combined, who is the author of the German life, and from what source the particulars of the narrative have been collected, is not mentioned. From the work itself it appears that much information has been derived from Gellert's own journal, and much from his private letters.

Christian F. Gellert, the third among thirteen children, was born at Haynichen, in Saxony, in 1715. His father was second minister of the place; fulfilled the duties of his charge for fifty years with exemplary zeal and fidelity; and died Dean at the age of seventy-five. His mother, by her precepts, impressed on the mind of her children the principles of piety; and, by her example, conducted them to the practice of active virtue. She lived to see her eldest son, Frederic, principal commissary of the posts in Saxony; and her youngest, inspector of the mines at Frieberg.

Christian Gellert received his first education at a public school at Meissen, where his friendship commenced with Gartner and Rübener, a friendship which much contributed to the happiness of his future life. At the age of eleven he was employed in copying a multitude of documents, contracts, and judicial acts; an exercise which, in a less ardent mind, might have stifled the poetic spirit which soon burst forth in Gellert. In

his thirteenth year he wrote a poem on his father's birth-day, which must have possessed considerable merit, as many could recite it by memory, and preferred it to his other compositions.

Gellert went in 1734 to Leipsick, and studied there four years, when his father was obliged to recal him from inability to support the expense of maintaining him at the university. On his return home he began to preach; and his first attempt, which was very inauspicious, he thus relates in his memoirs.

"It was at the age of fifteen, and in my native town, that I made the first essay of my eloquence. One of the citizens had requested me to be godfather to his child, which child died a few days after. I undertook his funeral sermon, though my father agreed rather unwillingly to my so doing. The child was to be buried at noon; at eight in the morning I began to compose my discourse, which was not completed till very late; I lost what time remained in composing an epitaph, and had but one hour to fix what I had just written in my memory. However, I boldly entered the Church, and began my discourse with much solemnity, and attained nearly to the third sentence. Suddenly my ideas became confused, and the presumptuous orator found himself in a state of anxiety, from which it was difficult for him to recover. At length I had recourse to my papers, written in the form of a deed, on one large sheet; I unrolled it slowly before the eyes of my audience, who were as much disturbed as myself; I placed it in my hat, and continued my discourse with tolerable boldness.—Ardent youth! let my example teach thee to conduct thyself with more prudence. I presumed too much upon myself, I was punished for it, and I frequently afterwards deplored my foolish temerity; be wiser than I was!" (p. 13, 14)

It is pleasing thus to see a man profit by his errors, and even disclose them for the benefit of others; as the mariner marks in his chart the fatal sands on which his vessel struck. From this incident Gellert conceived a timidity, which he was never able to overcome, and which, together with bad health, weak lungs, and a memory not very firm, prevented him from becoming that ornament to the pulpit which his early attempts promised, and engaged him to employ his talents in a different line.

His limited circumstances did not allow him to devote his whole time to the cultivation of his own talents. In

1739 he undertook the care of several pupils; and, zealous in the discharge of this important duty, he trusted not to his own strength: he prayed for superior assistance. On the right employment of the Sunday he justly laid particular stress; he considered it as "an indispensable means, and the most useful of all, for quickening our progress in religion and piety;" he thought that "on our mode of employing Sunday," depended "the use we make of the week."

"For on that day, he would say, to withdraw ourselves from all earthly occupations, to make a serious examination of our hearts, to raise them to heaven, to nourish them with the truths founded on faith, is to fortify them for the whole week, to prepare ourselves for a faithful discharge of the duties of our calling. Amidst the tumult of the world, and the occupations of life, we too easily lose the sentiment of our weakness and misery, if we do not set apart a certain portion of time for meditating on our insufficiency, and on the power and goodness of God; on our nothingness, and on his greatness. The better your dispositions, the more active your zeal in discharging your duties, the more secure you may think your progress in virtue, the more reason you will have to fear the surprises of spiritual pride. Consecrate, therefore, the Lord's Day to acts of humility. Impress your heart deeply with the meditation of this great truth: that your existence, your felicity or your misery, your faith, your piety, are entirely and wholly dependent on the Supreme Being. Entertain a deep sense of the goodness of God, and of your own weakness. Awaken your mind to the sense of God's mercies; enjoy the conversation of your pious friends, rejoice in the felicity which is their portion, in the beauties and in the wonders of nature," p. 24—26.

This testimony from Gellert, whose assiduity in the discharge of the arduous duties of his station was unremitting, is surely a sufficient answer to those who plead the toils of the week as an apology for the dissipation in which they spend that day which God has claimed for himself. If to adore their Creator is burthensome; if to hold communion with their Redeemer, and gratefully to contemplate the wonders of his love is not a delightful employment; if a sense of their own insufficiency does not lead them to implore the assistance of the Holy Spirit; it is a sure proof that their hearts are not right before God; and no other argument is wanting to shew

how necessary it is that they should diligently use all the appointed means of grace, and thankfully acknowledge the wisdom and goodness of God in having set apart one day in seven for peculiar attention to our spiritual concerns.

To the opinion of Gellert we may add the testimony of one, eminent for his profound knowledge of English law, and still more eminent for his unshaken integrity and exalted piety. "God Almighty," says Sir Matthew Hale, "is the Lord of our time, and lends it to us, and, as it is but just we should consecrate this part (the Sunday) of that time to him, so I have found, by a strict and diligent observation, that a due observation of the duty of this day hath ever joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of my passing this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience*."

In 1741 Gellert having conducted his nephew, to whom he had for some time been tutor, to the University of Leipsick, there continued to instruct him, and undertook the education of some other pupils. Soon after his return to Leipsick a periodical work was commenced, called, "Amusements of the Heart and Understanding," in which Gellert "inserted many tales and fables, some didactic poems, and several discourses in prose."

"These," says his biographer, "were perused with eagerness, they were read over and over, and learned by heart. The easy and natural style of his narrations, perfectly simple and unaffected, the sweetness and amenity of his verses, the natural expression of a young poet seeking to please his readers, to instruct and to make them better, who was playful without offence, whose laughter was never tinged with bitterness, but whose smiles were those of friendship or compassion; all these qualities were so attractive, that from month to month the public taste for

* Directions, touching the keeping of the Lord's Day, to his children.

his works became more lively and more general." (p. 33, 34.)

But Gellert's exertions were not confined to literary objects; he was ready to embrace every opportunity of reclaiming a fellow-creature from his sins. His biographer has preserved a very interesting account of the assiduity, tenderness, and judgment with which Gellert attended, during a severe illness, a young man, who had run into every excess of profligacy and profaneness. His pious efforts were blessed with success. The young man did not recover; but Gellert had the satisfaction of seeing that his death was that of a true penitent.

In 1745-6, Gellert took his degree in the belles lettres, and thereby acquired a right of giving public lectures. On this occasion he published a dissertation on fabulous poetry, and the principal fabulists. The next twelve years of his life, it seems, produced his fables; some dramatic pieces, written with a view to reform the theatre; a romance, called the Swedish Countess, calculated to prove that this species of composition may be employed to amend, instead of corrupting the heart; Consolations to Valetudinarians; Moral Poems; Letters and a Treatise on the Epistolary Style; Didactic Poems; Sacred Songs and Hymns.

The character of his fables is thus summed up by his biographer:—"The choice of subjects, the moral, the style, all please, all do honour to the judgment, the understanding, and the heart of the poet." (p. 48, 49.) And in proof of the effect which they produced among his countrymen, the following interesting anecdote is related:—

"In the beginning of one winter he saw a Saxon peasant drive up to his door a cart loaded with fire-wood, who demanded of him himself, whether he was not the gentleman who composed such fine tales? On the answer he received, the peasant, joy sparkling in his eyes, with many excuses for the liberty he took, made Gellert a present of the contents of his cart, as a feeble mark of his gratitude for the pleasure he had received from reading his tales." (p. 49, 50.)

When writing his sacred songs, "he never set himself," observes the biographer, "to this employment without a serious preparation, and without having his heart previously

filled with the sentiment he wished to express." (p. 60.) They were eagerly received by all the friends of religion, and even by Roman Catholics, among whom Gellert's writings were exempted from the common sentence of exclusion passed upon heretical works.

Meanwhile this amiable man suffered greatly in his health. He was attacked in 1752 by an hypochondriac affection; and this was greatly increased, when the few friends of kindred minds, (Clopstock, Gartner, Rübener, and Adolphus Schlegel), by whose society he had been enlivened, quitted Leipsick, and were dispersed throughout Germany.

This severe affliction, however, did not diminish his exertions: even the works which he published were merely the occupation of his leisure hours; "he devoted the greatest part of his time to the instruction and improvement of the academical youth. He taught belles lettres to his disciples, explained to them the rules of poetry and eloquence, and exercised them in composing according to these rules." "These lessons were universally admired; scholars of every rank, especially the young nobility of various countries, who studied at Leipsick, run eagerly to hear Gellert." (p. 67, 68.)

In 1751 he obtained, together with a pension, the appointment of professor extraordinary in philosophy, and began to give public lectures in poetry and eloquence to a very numerous audience. In these he was careful to "inspire his pupils no less with the love of virtue, than of the sciences." Nor did he confine himself to public instructions, all had free access to him; and, "whilst with all the marks of the tenderest interest, he recommended to them piety and virtue, as the true road to happiness, his own example, and the purity of his manners, added the greatest weight to his exhortations." (p. 69.) Thus did this excellent man carry religion into every part of his life and conduct; it was his constant companion, his guide, and the source of all his comforts.

We should here notice a passage, quoted from his lectures on the belles lettres, in which he seems to us to hold up to his disciples, in a manner not wholly unexceptionable, "the esteem of many ages," as "the prize reserved for the poet." (p. 75.) But we defer our observations on the love of

fame, as a principle of action, to a subsequent part of our critique. Gellert himself, it appears, was conscious that this motive had too much influence upon his own heart. "He acknowledges," we are told, "with regret, that he was naturally inclined to vanity, and applied himself with all his power to stifle its emotions in their birth."—"He dreaded nothing so much as the self-reproach of having performed his duties, more from a desire of applause, than from an inward sentiment of the obligation he was under to perform them." (p. 82, 83.)

Still his hypochondriac affection rendered his life a continued series of suffering: it baffled the art of medicine, and was but little relieved by the baths of Lanchstadt and Carlsbad, which he used in 1753 and 1754. He sought for consolation in religion; and though he did not succeed in overcoming the horrors of imagination, we have no doubt that he thereby diminished their power. On the subject of Gellert's habitual melancholy, the biographer makes a judicious reflexion.

"Many people in reading the life of Gellert, have been painfully affected by the idea of the almost incredible sufferings and melancholy, experienced by this man, who was so pious, and so good; who chiefly delighted in glorifying and imitating the Author of his being, by spreading happiness around him. But if Gellert had been less an object of compassion, he would certainly have been less great, less admired, and of course, less useful." (p. 190.)

We may add, that, though this world is a place of trial rather than of recompense, the sufferings of Gellert were, in some degree, counterbalanced and alleviated by the numerous testimonies of gratitude which he received from those whom his writings had brought back to the path of duty. Many expressed their thanks in person; many by letter; many by handsome presents. A Silesian gentleman (the Baron de Craussen) offered him a very considerable pension; and, when Gellert declined, bestowed it on his mother.

As Gellert advanced in years he found his imagination cool; and, abandoning the Muses, resolved to compose a course of moral lectures. These added much to his celebrity; his audience consisted often of 400 per-

sons; sometimes of more. Nor was he less useful by his familiar and friendly intercourse with his pupils, and by his advice to numerous correspondents, than by his public lectures. The confidence reposed in him was indeed most extraordinary, "Fathers asked him for directions in regard to the education of their sons; mothers wished to receive his instructions, as to the mode of forming the hearts and understandings of their daughters, and frequently consulted him concerning the offers of marriage which were made for them; young men requested him to advise them on their studies: to him many persons who had doubts concerning religion, addressed themselves to have them cleared up; and frequently people of the world asked his advice, how to resist the temptations to which they were exposed." (p. 176.) To persons of every station of life his writings were useful; and by all ranks his character was respected and beloved.

As yet Gellert held no other situation in the university than that of professor extraordinary, no chair of professor in ordinary having become vacant in the faculty to which he belonged. Mr. Mitchel, English envoy to the court, solicited an increase of his emoluments, but in a letter to Count Bruhl, Gellert strongly opposed this endeavour "to procure me," as he expressed it, "a pension in such distressing times, in which our country suffers so much misery." The chair of professor in ordinary becoming vacant by the death of Dr. Muller in 1761, was offered to Gellert; but he positively declined it from the most laudable motive; he felt, that in his infirm state of health, he was unequal to the duties of the situation. "His wants," observes the biographer, "were few, because he was very moderate in all his desires, and that he neither sought the conveniences nor amusements, which others consider as necessary. He confided in Divine Providence." In fact, scarcely a year passed in which he did not receive very considerable presents by the post: and on the death of M. de Mascow, his pension of 485 crowns was transferred to the reluctant Gellert. This increased revenue supplied him with those comforts which his increasing infirmities demanded; though slender as his income was till then, he had never wanted; he had even made

it sufficient to relieve the necessity of a friend, or the distress of the poor.

Towards the close of Gellert's life an unhappy spirit of discord arose in the university; he alone, by exhortations and expostulations, succeeded in quelling it. Notwithstanding his mental depression, he enjoyed, by the force of religion, much inward tranquillity during the last five years of his life; and, as he perceived the slow approach of death, his diligence in benefitting others, and his zeal for their spiritual welfare, seem to have increased. "The lessons," to use the elegant language of his biographer, "which came from his lips had the charm of a fine summer's evening, at the moment when the sun sheds his last beams, and his absence deprives nature of its lustre, without taking from its beauty. He prepared his Moral Lessons for the press, but did not live to superintend their publication. Still his malady gained ground. He twice again, by the advice of his physicians, visited Carlsbadt. Every means, which friendship and medical skill could suggest, was tried in vain. The Elector presented him with the gentlest and most safe of his horses; testifying an anxiety for his recovery worthy of the imitation of those, whose situation in life enables them to encourage talents and piety. But Gellert was not long able to use it; a painful constipation was added to his other disorders, and he expired in 1769 with the triumphant composure of a Christian.

The narrative of his behaviour in his last hours is minute and extremely affecting: we should only weaken its effect by attempting to compress it: we shall therefore give it entire.

"During his last illness, a firm, but ever humble confidence in the mercy of God, through Jesus Christ, appeared to elevate him above himself; and melancholy, the constant companion of his life, did not dare to follow him to the confines of eternity. He was delivered from his apprehensions, and, nevertheless, preserved a constant sense of his imperfections, and of his unworthiness in the sight of the Supreme Being. He fixed his thoughts on the beatitude to which he was approaching; and to console his friends, distracted by the conviction that medical art tried in vain to prolong his days, he conversed with them on the glorious prospect before him. (p. 154.)

"When Gellert had completed his temporal arrangements, mastering his weak-

ness and his pains, he sat up, and uncovering his head, the hairs of which already began to whiten, he pronounced aloud such fervent prayers, animated with so deep a sentiment of humility, of gratitude, and of love for his God; his looks raised to heaven expressed such a profound peace, so celestial a joy, that it seemed to his friends as if they saw the image of a holy patriarch, a Jacob on his death-bed blessing his children. He endeavoured to recall to his remembrance all the particular blessings he had received from Divine Goodness; he specifically named all those of his friends who were still alive, many of his absent disciples, and recommended them in his prayers to the Divine favour and protection. But he did not wholly confine himself to the blessings he had received; he recalled to his mind his faults, his weaknesses, and that with such a degree of humility, as produced an indelible impression on the minds of those present. This prayer was pronounced with a weak, but very intelligible voice; and the fire of devotion with which it was animated, filled their eyes with tears, and their hearts with a respect for his piety, beyond what they ever felt before.

"After having conversed and prayed for some time, he fell back on his bed, continued his meditations in silence, and thus prepared himself for the conversation of a worthy ecclesiastic in whom he had much confidence, and from whose hands he wished to receive the holy sacrament for the last time. On the entrance of this friend, the manner in which Gellert spoke to him of his death, shewed that nothing disturbed the inward calm of his mind. He was very attentive to all the words uttered by the pious minister; but nothing affected him more, nor excited in his heart a more lively sentiment of joy, than the consideration of the infinite love of the Redeemer towards mankind; and this sentiment was accompanied with the most profound respect, and the sincerest humility. When amongst the passages of Scripture suited to his situation, these words taken from the history of Lazarus were pronounced, '*Lord, behold he whom thou lovest is sick*;' penetrated with the sense of this passage, 'Ah!' exclaimed he, 'might I be happy enough to be allowed to apply these words to myself?' His pastor and his friend making him sensible that the Christian, who seeks salvation only in the merits of his Saviour, may be certain he is the peculiar object of his love, he immediately applied this consoling promise to himself: Yes, I hope it, O my Saviour, I hope that thou lovest me as one of thine own.

"The power of these sentiments so far exceeded that of his sufferings, that, in the midst of the most violent pains, no complaint fell from his lips, only he requested his friends to pray for him. One of these

having asked him whether he suffered much? 'Most assuredly,' replied the pious sufferer, 'but these pains are supportable.' 'You have already endured many evils with firmness and resignation,' added his friend, 'you will still continue to suffer with Christian fortitude; that religion which has strengthened you during your life, will support you in the hour of death.'—'Alas, my dear friend,' replied Gellert, 'I am a weak man, a poor sinner; pray for me that I may not yield to temptation.' Sincere as was this confession, as sincerely did he think himself certain of obtaining pardon, through the merits of the Redeemer.

"On hearing of his danger, Mr. Heyer came to Leipsick to see him: the moment Gellert perceived him, he said, '*This is a truth, and worthy to be received of all men, that Jesus Christ came into the world to save sinners; this, my dear friend, this is my confession of faith on my death bed.* But,' continued he with visible joy, 'mercy has been extended to me: yes, God extends his mercy to me; this is what I, moreover, acknowledge: it is in this hope that I live, and am going to die.' He then set himself to exalting aloud, and in the most affecting manner, the infinite mercy of God.

"These pious dispositions manifested themselves particularly in his last communion; and though his illness had already reduced him to a deplorable state, he collected all his remaining strength, in order to acknowledge his faults, and make his confession of faith; and the ardent zeal with which he was animated, must have absorbed, at that moment, all his sense of suffering. He applied to himself all the promises of grace, which the deeply affected minister placed before him from the Gospel, with the utmost ardour, and with a tone of voice which announced the celestial joy with which his heart overflowed; he called on those who witnessed this act of religion to edify themselves, with him, and to celebrate the glory of the Divine mercy. He at the same time assured the minister, that he had never felt so entirely the comfort and efficacy of the evangelical promises; and that at this, more than at any other time, he felt how much those are to be pitied who refuse to seek their consolation in the Saviour's merits.

"Notwithstanding the violence of his disorder, nothing could disturb the courage and serenity of his soul; and he discovered none of those marks of weakness, which are too often seen in similar circumstances, even in true Christians.

"The physicians, in the mean time, tried every thing their art could suggest to save his life. The news of his desperate state reached the Elector: much affected by the situation of this most useful citizen, he ordered the able Demiani to go to Leipsick, and

to join his endeavours with those of the university physicians, to save a life he so much valued, and desired to have an exact account of the success of their united efforts. Gellert submitted to all their experiments with admirable patience and courage; no complaint escaped him, though out of four and twenty hours, he was constantly obliged to pass sixteen under the surgeon's hands. All, however, was in vain: neither the skill and assiduity of his physicians, the zeal and friendship by which they were animated, nor the kind attention of his sovereign, could arrest the departure of that life which every one so ardently wished should be prolonged. In the midst of the violent pains attendant on an inflammation of the bowels, the pious sufferer was occupied with the passion of his Saviour, who, he said, had suffered infinitely more to obtain for him the pardon of his sins; and his soul was so entirely absorbed in the contemplation of this salutary death, that he appeared little alive to the sense of his own sufferings. So much strength and courage does religion communicate to the dying Christian!

"The fresh proof he received of the interest taken in him by the Elector, on the arrival of the physician belonging to the court, excited his gratitude, and he loudly praised God for this consolation. 'But,' added he, as if fearful of yielding too much to the pleasure it gave him; 'let us not place our trust in princes, they cannot help us, however good they may be, and whatever desire they may have to be useful to us: my help comes from God. When M. Demiani expressed to him the esteem and affection the prince had for him, and the alarm his illness occasioned at court, Gellert shed tears of gratitude. He fervently prayed for the prosperity of so good a sovereign, and for that of all his family. The sufferings of our Saviour being constantly in his thoughts, he compared afresh his state with that of Jesus on the cross; observing, that, mere subject as he was, he died honoured with the compassion of his prince, whilst the Redeemer of mankind had not even obtained justice from men. At a moment when the disorder seemed to have attained its height, he exclaimed with a sigh, 'O what sufferings!'—'But,' resumed he immediately, 'what are those sufferings in comparison of those of my Saviour! He was reviled by those about him; and I, unworthy creature, experience the good will of my prince!' Thus he intermixed acts of thanks for temporal benefits, with testimonies of gratitude for the great blessing of redemption; and thus in prayers continually renewed, he implored without ceasing his pardon, and the completion of his salvation. His intimate friends resident at Dresden, and, in particular his beloved Wagner, had hastened to see him; he consoled them with

the most affecting tenderness, and required from them no other office than that they would pray for him, and help him to elevate his mind to God, when the violence of his disorder should make it impossible for him to pray himself with uninterrupted fervour. 'I find it difficult,' said he, 'to follow what is addressed to me, only repeat to me the name of Jesus; whenever I pronounce it, or hear it pronounced by others, I feel myself animated with new strength and fresh joy.' Full of these sentiments his deliverance drew nigh. His extenuated body decayed gradually; his soul maintained itself in that happy tranquillity arising from hope. The day preceding his death, some hours rest gave him power to renew his prayers for his sovereign, his relations, his friends, and the disciples who had been entrusted to his care; he named them all, and blessed them. His wishes in their behalf was his only return to the world he was leaving. At length he thought he felt the final approaches of death, and wished to know of his friends how much longer he might have to struggle with it. On being answered, perhaps an hour; 'God be praised,' said he, with looks of joy, and raising his hands, 'only one more hour!' Then with a still more serene countenance, he turned on his side, prayed to God in silence, and in the midst of this prayer, and those of all present, who surrounded his bed, he slept the sleep of death, on the 13th of December, 1769, at midnight." (p. 152—158.)

The death of Gellert was universally lamented throughout Germany; and his brother, the superintendant of the post, survived the grief of his loss but a month.

This interesting biographical sketch concludes with a delineation of the character of Gellert, which is executed with much discernment. In literature he has by some been thought superficial; but if we may judge by the work before us, though depth of reasoning was not the peculiar excellence of his compositions, he was not defective in conclusive argumentation. His distinguished merit, however, as a writer, consists in the vivacity of his imagination, in his accurate knowledge of the human heart, in his discriminating delineation of character, in the exquisite pathos of his exhortations, and above all in the Christian piety, which pervades almost every sentence.

He is described as having a most scrupulous regard for "every arrangement established in society, in the state, and among those of his own condition." In this age of indiscrimi-

nate innovation, if Gellert erred, he erred on that side where error is least pernicious. If he was too fearful of reform, he thought more correctly than those who pursue whatever wears the semblance of it with intemperate zeal.

Possessed of enlightened benevolence, he constantly endeavoured to promote both the temporal and everlasting happiness of his fellow-creatures. With a slender revenue he was more liberal than many who live in affluence. "His moderation constituted his riches." On one occasion when a present was offered him, "I want for nothing," said Gellert, "and many more deserving people are in indigence; give them what you had the goodness to intend for me." (p. 175.) In such a mind it is unnecessary to add that friendship glowed with the purest flame.

But perhaps one of the most peculiar features in the character of Gellert was his humility. It was not that false shame, that disguised vanity which frequently prevents men of talents from benefitting society as much as they might; it was a just consciousness of human imperfection, which led him to court the advice of his friends, to submit his compositions to their examination, and to be thankful for their censures.

We are naturally desirous to know by what means Gellert attained to such eminence in the practice of Christian virtue. His biographer has afforded us ample information on this interesting subject. Gellert was frequent in the perusal of Scripture, regular both in his private devotions, and in his *daily* attendance on public worship. During the last seventeen years of his life he kept a journal, chiefly composed of observations on his spiritual state. It contains lamentations on account of his weakness; resolutions of amendment; prayers for the pardon of sin, for divine grace, and for repose of conscience. Hence it was, that to use the words of his biographer, "his thoughts in solitude, his conversation in society, the lessons he gave his scholars, his writings, his letters, his labours, his recreations, all that he said and did, was animated by the spirit of religion." (p. 165.)

We were so much interested in the character of Gellert, that we had al-

most forgotten to notice the merit of his biographer. The minuteness and spirit with which the anecdotes are related; the sympathy with which the writer enters into the feelings of Gellert; the animation with which his virtues and his talents are exhibited; and the judicious reflections which are interspersed throughout the work; strongly rivet the attention, and impress on the mind a wish to imitate, as far as difference of circumstances will admit, the exemplary conduct of this distinguished Christian.

At the end of the first volume are introduced "Thoughts on Religion," and a short treatise "On the Excellency and Advantages of Devotion." The former contains an animated description of the incalculable benefits of religion, with an impressive exhortation to the study of its real nature, and the observance of its holy precepts. In the latter Gellert ably vindicates devotion from the reproach of being the occupation only of weak minds; explains in what it really consists; and lays down some very judicious rules respecting the time to be more peculiarly set apart for it. We transcribe with pleasure the following passages; "Devotion awakens our trust in God, raises our courage in danger, secures consolations to us in misfortunes, teaches us moderation in prosperity, and confirms us in an entire submission to all the decrees of Providence. Thus devotion makes the Christian more prudent, more wise, more useful to society. It improves him in the exercise of all its duties; inspires him with strength and vigilance in all the occurrences of life. Above all it draws us near to God, accustoms our minds to dwell on the world to come; enables us to triumph over death by the hope of a heavenly felicity, and raising us by the sublime idea of our redemption, above the sphere of terrestrial objects, makes us even here below citizens of heaven." (p. 318.) Since all "our offerings are of no value before the Supreme Being, but inasmuch as they are accompanied with a sincere faith in the merits and intercession of Jesus Christ, which alone can make us and our prayers acceptable to him, it is easy to conclude that our devotion, if not sanctified by faith in the Redeemer, is no more in the sight of the Most High, than the harmonious sounds which are re-echoed in our temples." (p. 230.)

Indeed the whole of the chapter on devotion is written with sound judgment, with impressive eloquence, and in the genuine spirit of Christianity.

(To be continued.)

A Poem on the Restoration of Learning in the East. By the Rev. FRANCIS WRANGHAM, M. A. F. R. S. of Trinity College, Cambridge.—Cambridge: printed by R. Watts, at the University Press; and sold by Deighton, Cambridge; Mawman, in the Poultry, London; and Hanwell and Parker, Oxford. 1805.

It appears from an advertisement prefixed to this poem, that Mr. Wrangham was a candidate for the prize which was given by Mr. Buchanan to the University of Cambridge, and awarded to the splendid composition of Mr. Grant. We consider the University as peculiarly fortunate in producing two such poems on the same occasion; and though we cannot imagine that Mr. Wrangham has the remotest intention to appeal from the judgment of the examiners to the public, (indeed it has been published in compliance with the wish of the examiners) yet we are ready to rank this among the very best of unsuccessful compositions which have fallen into our hands, and esteem it considerably superior to some which have on other occasions been honoured with reward.

It is not our object to enter at large into the relative merits of these rival poems: but it may be proper to notice one or two leading points, which ought not to be passed over in silence. We spoke in terms of high commendation of the plan adopted by Mr. Grant; in this respect the author before us has little to boast; he commences as early as the Creation would permit him, and pursues to the present period the regular series of historical events. Than this outline nothing can be conceived more destitute of art and ingenuity; and though Mr. Wrangham manages most of his materials with judgment and skill, yet this prosaic disposition of his subject is, in our opinion, a great and radical defect.

To a person, who takes his ideas from the three first words of the argument, "Creation, Light, India," it may not at first sight be obvious, how

the author, with the wide world before him, can turn at once from three quarters of the globe, and pass, by an easy transition, to the plains of India.

We shall, both on this account, and because it forms a fair specimen of Mr. Wrangham's powers of composition, present our readers with the opening of the poem.

"Let there be light!"—So spake the Almighty Word,
And streams of splendour gush'd around their Lord.
Forth at that bidding, emulous to run
His course of glory, sprung the giant Sun;
And, as he chased the scattered rear of night,
O'er the wide East diffused his earliest light.
There, while his infant beam on Ganges play'd,
Or hung entranced o'er Agra's spicy glade,
INDIA, first cherished with his orient ray,
Shone like a bride in brightest colours gay.
Cradled on earth's soft lap, its lowly bed,
In blushing pride luxuriant Butea spread:
Itself a grove, the banyan there was seen,
Arch within arch, and 'echoing walks between';
There Vegetation fix'd her choice abode,
And one sweet garden all the region glow'd.
When the world sunk into its wat'ry grave,
India rose brilliant from the penal wave."
(p. 1, 2.)

After a short account of the superiority which India formerly enjoyed over the Western World in the productions of her soil, and her progress in literature and religion, Mr. Wrangham proceeds to notice the institutions of Brahma, and the pernicious effects of his degrading system. Still science flourished in the East; the ancient Hindus, though involved in a night of the darkest superstition, cultivated the study of philosophy, and obtained a distinction both in poetry and ethics, which has called forth the admiration of succeeding ages. On the subject of their poetry we have the following elegant lines:

"Nor only Science led her Indian youth
With patient labour to the throne of truth,
Studious by just gradation to refine
From brute to human, human to divine;
But Fancy rapt him on her wing of fire,
To realms sublime, where bliss outruns
desire;
Where streams of crystal feed ambrosial
flowers,
And love and glory speed the laughing
hours:
There to his hand resign'd her powers of
sway,
Her lyre, and liquid voice, and numerous
lay;

Give him her holy hymn, her lofty ode,
To sing the chieftain or to sound the God:
Gave him her stately epic, to rehearse
His Arjun's fame with all the pomp of
verse;

When Krishna, mounted on the hero's car,
Bore him secure amid the clanging war:
Gave him her drama's tearful vase to pour
O'er virtue's sacred anguish pity's shower;
When soft Sacontalà in Canna's grove
Press'd the fond pledge of her Dushmanta's
love,

Or as her steps yet linger'd on the green
(Of all her infant sports the happy scene)
Wept o'er each flower, her garden's blameless
pride,

Kiss'd the young fawn that sorrow'd by her
side:

And still, to ease her bosom's bursting
swell,

To flower and fawn prolong'd the sad fare-
well." (p. 4, 5.)

Mr. Wrangham next turns to the Mahometan conquerors of India, and we may take this opportunity of remarking, that the transitions of this writer are in general defective in force and animation. This defect we ascribe, in a great measure, to the nature of his plan: where the outline is historical, little opportunity is afforded for that bold and happy connection of different topics, which is one great prerogative of genius, and the poet perpetually subsides into the annalist.

The miserable condition to which India was reduced by the devastations of her remorseless oppressors, would naturally lead her to look for better times under the influence of an authority, which acknowledged the Religion of Christ. But whatever power had formerly the preponderance in that land of desolation, the natives experienced few benefits from the change; ambition and avarice marked alike the progress of the European and the Asiatic; of the followers of Mahomet, and the pretended disciple of Christ. On this copious theme the limits of Mr. Wrangham's poem do not permit him to enlarge; and we are glad to be released from the painful reflections which such a subject must excite, that we may contemplate a new order of things under a more liberal and enlightened policy. Our readers have been already gratified by Mr. Grant's admirable description of Sir W. Jones; they will not be sorry to peruse a character of the same wonderful man from the pen of Mr. Wrangham.

" 'Tis past. Too long oppression's tyrant race
Have ground her children with their iron mace!
Too long has silence heard her whisper'd fears,
And glens impervious drank her flowing tears!
'Tis past. Her bosom stung with conscious shame,
Awaken'd Albion re-asserts her fame;
Inclines in pity to a groaning land,
Wrests the foul sceptre from the spoiler's hand;
And, greatly lavish in the glorious cause,
Grants with her JONES her science and her laws—
Her JONES, high-gifted to fulfil her plan;
The friend of learning, freedom, truth, and man.
His were the stores of letter'd time, compressed
The mind of ages in a single breast;
The glance to catch, the patience to inquire,
The sage's temper, and the poet's fire.
In him the wealth of Greece and Latium shone,
Their Themis, Clio, Erato, his own;
And his, reveal'd in all their dazzling hues,
The luscious charms of ASIA's florid Muse:
With her o'er Schiraz' roseate plain he roved;
Where Hafiz revell'd and where Sadi loved;
On Rochnabad's green marge delighted stray'd,
Heard her soft lute in Mosellay's sweet shade:
Then pierced the mazy depths of Sanscrit lore,
While Brahmins own'd a light unseen before;
Bow'd to their master-pupil, and confest
With humbled brow the genius of the West.

" But nobler cares are his: for human kind
He plies his restless energies of mind.
Strung by that orb, beneath whose flaming ray
Inferior natures crumble to decay,
With growing speed he presses to the goal,
And his fleet axles kindle as they roll."
(p. 9—11.)

The mention of Marquis Wellesley seems to awaken all the enthusiasm of Mr. Wrangham; nor can it be denied, that the passages in honour of that nobleman are very creditable to the talents of the eulogist. This part of the poem, however, contains some points of information which we scarcely expected; and we now know that Mr. Wrangham is a member of the University of Cambridge, a dutiful son of his Alma Mater, and, more-

over, a good family man. Mr. Grant's address to his friend Mackenzie proves him to be possessed of the most amiable feelings; but as he makes no mention of a wife and family, we presume he is still a bachelor. The panegyric upon Lord Wellesley is contained in the following verses.

" WELLESLEY—his Eton's boast, his Oxford's pride,
Loved by each Muse, to every Grace allied;
Though still unsheathed his blazing falchion waves,
And still fresh millions he subdues and saves;
His eye's soft beam still throws on learning's groves,
And fosters while he guards the arts he loves.

" E'en now mid Hugli's groves the pile he rears,
Forms with his mind and with his presence cheers;
In gorgeous state the glittering turrets rise,
And brighter dawn illumines the Eastern skies.

There BROWN, BUCHANAN* (names to learning dear)
Train the fair promise of the opening year:
From Granta's mart convey th' exhaustless store,
Her schools' ingenuous strife, her classic lore;
All that her Newton, all her Bentley taught,
Her Barrow's eloquence, her Bacon's thought;
The precious cargo bear to INDIA's strand,
And a new Granta decks the happy land."
(p. 12, 13.)

The address to the Paria, in the fifteenth page, is, in our opinion, among the most successful efforts of Mr. Wrangham.

"—What wretch art thou, those desert wilds among,
Whose fearful footsteps shun the human throng?
Who fly'st to forests, exiled from thy kind,
And all thy youth's best transports left behind?
Ah! by those streaming tears I know thee now,
And the despair that sits upon thy brow,
Devoted Paria! † outcast of thy race,
Thrown shivering from thy fellows' fond embrace:

* "Provost and Vice-provost of the new College at Calcutta, both educated at Cambridge."

† "Of the dreadful exclusion of these unhappy beings from society, a striking exemplification is given by St. Pierre, in his '*Chaumiere Indienne*.' Their very shadow, in the estimation of the purer

Like a blue plague-spot, hapless thing,
abhorr'd;
'Thy touch pollution, and thy doom the
sword!

"Yet thee, even thee, shall heavenly
Science greet,
Pierce with her sun-bright beams thy dark
retreat;
Restore the blameless joys that once were
thine,
And close without a cloud thy late de-
cline.
Yes—thou again the bosom's glow shalt
prove,
The hand of friendship and the lip of love;
Thee shall the village-cot protect from
harms,
And Brahmins clasp thee with fraternal
arms." (p. 15, 16.)

Towards the end of the poem the author presents us with a merited panyric upon the Missionaries, who are labouring to spread the Gospel in India, and an address to his native country. As these passages do not recommend themselves by any marks of peculiar distinction above the quotations already cited, we shall hasten to the conclusion itself. And here we cannot but observe, that Mr. Wrangham has fallen into the common error of prolonging his work after the subject is fairly dispatched.

"O haste your tardy coming, days of
gold,
Long by prophetic minstrelsy foretold!
Where yon bright purple streaks the ori-
ent skies,
Rise Science, Freedom, Peace, Religion,
rise!
Till, from Tanjore to farthest Semar-
cand,
In one wide lustre bask the glowing land;
And, (Brahma from his guilty greatness
hurl'd
With Mecca's Lord,) MESSIAH rule the
world!" (p. 19.)

The poem properly closes with the first four lines; the two remaining verses halt heavily after, and the last couplet is one of the worst in the whole composition.

From these specimens our readers will perceive that Mr. Wrangham, as a poet, is of a character entirely distinct from Mr. Grant. The praise of the former is that of ease and neatness. The muse of Mr. Grant is a muse of fire; and the most common reader would immediately say of him,

Hindu, literally pollutes what it passes over; and, if they happen to touch one of the Nayrs, or old nobles of Malabar, (of the Khatre cast) they are not unfrequently cut down by his sword."

"This man is a poet." We observed, however, that his poem betrays several marks of haste and inaccuracy; the production before us, on the contrary, appears to be perfectly matured; and if labour and attention could afford any security for fame, we are of opinion that the name of Mr. Wrangham would not soon be forgotten. The oriental reader will be much disappointed if he expects from this author that splendid display of eastern literature, which Mr. Grant exhibits almost in every page. Mr. G.'s knowledge of the history, the mythology, the learning, and the manners of India, give a decided pre-eminence to his poem in point of characteristic merit, and his notes are a valuable repository of curious information.

We are by no means friendly to that minuteness of criticism, which neglects the whole effect of a work to employ itself on parts of inferior importance, and sedulously holds out to public condemnation those trivial errors, which would scarcely be observed on a common perusal; but we have yet to learn that the words "Pagod" and "Pagoda" may be used indiscriminately for each other: in the 17th page,

"On Pagods rear'd to shrine an idle stone."

the term is applied to a building, which in a note of the same page Mr. Wrangham calls a Pagoda; we are aware that a vindication may be attempted on the authority of Pope; but even *his* authority can scarcely be admitted against that popular and general use,

"Quem penes arbitrium est et jus et norma loquendi."

In a note to the tenth page we have a singular instance of innaccuracy: "The Lutanist Mirza Mahomed, from his sweetness called Bulbul (the nightingale) in Sir W. Jones's hearing excited the emulation of his namesake birds, in a grove near Schiraz." This is entirely a mistake, as Sir W. Jones never visited Schiraz; the anecdote is related by Sir William himself in his Essay "on the Musical Modes of the Hindus," published in the Asiatic Researches: "An intelligent Persian, who repeated his story again and again, and permitted me to write it down from his lips, declared that he had more than once been present,

when a celebrated Lutanist, Mirza Mohammed, surnamed Bulbul, was playing to a large company in a grove near Schiraz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised, he assured me, by a change of the mode."—*Asiatic Researches*, Vol. III. p. 57.

Mr. Wrangham has given inverted commas to his note, and subjoined the name Pennant, as if it were a quotation from that author; the passage in Pennant has probably misled him by some appearance of ambiguity, but it does not support the assertion of the note. "A friend of Sir William's assured him that he had been more than once present, when Mirza was playing to a large company in a grove near Schiraz, in lat. 29 deg. 40 min. north, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised, he assured me, by a change of the mode."—*Pennant's Hindostan*, Vol. II. p. 261.

Before we dismiss this article, we must observe, that in consequence of the satisfaction which we have derived from our perusal of Mr. Wrangham, we shall be happy to meet with him again under the character of a poet. That he failed in gaining the prize must be attributed to his misfortune; for it was hardly to be expected that he would meet with a competitor of such ability as Mr. Grant.

Sermons, by Sir HENRY MONCRIEFF WELLWOOD, Bart. D. D. and F. R. S. Edinburgh, and Senior Chaplain in Ordinary in Scotland to His Royal Highness the Prince of Wales. Whyte, Edinburgh; Longman, London. 1805. 8vo. pp. 480.

WE have great pleasure in announcing to our readers this volume of Sermons, in which they will find much useful practical discussion, of no com-

mon-place kind, and uniformly grounded, as such discussions always should be, on the great essential principles of Christian Doctrine. The language in which they are delivered is remarkably plain and unadorned, yet neither deficient for the most part in purity and correctness, nor destitute of such a degree of force and animation as shews the preacher to be in earnest, and gives interest to the subject; though it be insufficient, perhaps, to characterize his style as possessing any unusual vigour. Good sense and piety are the prominent features of these discourses, in common with a great part of the Scotch sermons which we remember to have seen: but were that piety of not quite so unimpassioned a tone as it commonly is, and were its lessons conveyed in a style more enlivened by illustration, and were they applied with more point and force, than are often to be found in the pulpit compositions which come to us from the other side of the Tweed, their effect would certainly be improved: their impression would be greater without necessarily diminishing their instructiveness: they would also be better suited, as we conceive, to the general taste of English readers, and would be likely, therefore, to acquire a popularity more proportioned to their intrinsic merits.

The volume before us contains fourteen sermons on the following subjects:

"On the unequal Allotments of Providence.—On the minute Improvement of the Blessings of Providence.—On Self-denial.—On the Form of Godliness.—On Christian Faith and Morality.—On the Result of Good and of Bad Affections.—On the Inheritance of a Good Man's Children.—On the Doctrine of Grace.—On the Conduct of Providence to Good Men.—On the general Spirit and Effects of Christianity.—On the universal Promulgation of Christianity.—Prospects of Futurity.—On the Cultivation of Personal Religion."

From the command of Jesus to his disciples, "Gather up the fragments, &c." which is the subject of the second of these sermons, some very useful and important admonitions are delivered on the duty of a "minute improvement of the blessings of Providence;" and we are exhorted, though somewhat quaintly, to gather up

"The fragments' of the provision made for our temporal necessities.—'The fragments' of our time.—'The fragments' of our private comfort, or of our personal

advantages—"The fragments' of our health, or of our vigour." (p. 39.)

The reflecting reader will readily perceive the great practical value of these topics, in which even the upright and sincere Christian may find his reproof. How much, alas! of the time, the property, the health, &c. of most men is lavished away in small portions, each inconsiderable of itself, and therefore soliciting little notice, and exciting little regret for its loss; yet, in the aggregate of a whole life, swelling to so vast a sum as is sufficient, when seriously contemplated, to appal the mind of an accountable creature, who expects that it will one day be said unto him, "Give an account of thy stewardship, for thou mayest be no longer steward."

The subject of self-denial is one, on which the different denominations of Christians have run into opposite extremes, and which it requires a sound judgment, no less than a spiritual frame of heart, so to handle, as to avoid an excessive rigour on the one hand, and a dangerous laxity on the other. This subject is ably discussed in the *third* sermon, and placed, as we think, in its proper point of view.

"We are not to suppose," says the respectable author, "from the language of the text, that practical religion subjects us to a degree of self-denial, which no other interest or pursuit requires. Christianity is far from enjoining us to renounce those enjoyments of this life, which are not inconsistent with our duties, or which do not prevent us from fulfilling them; nor did our Lord intend, by the admonition of the text, to recommend the practice of personal austerities, which have no connection with real obligations, or no direct tendency to preserve their influence on our minds. Those who hold this language have departed widely from the spirit of our Lord's instructions, 'teaching for doctrines the commandments of men.' The austerity by which men deny themselves the comforts of life, or endanger their health, or torment their bodies, in the name of religion, is one of the most hurtful perversions of religious principle, which has ever been imposed on the credulity of the world. It can produce no advantage to individuals, and is pernicious, in the highest degree, to the moral principles, and to the general interests, of mankind. The good sense which runs through every precept of the Gospel, excludes the supposition, that any thing is to be done as duty to God, which has no precise or specific end, which is not of real

importance by itself, or which does not belong to the efficient means by which our obligations are to be fulfilled." (p. 71, 72.)

The justice and good sense of these remarks cannot be controverted, and their importance, in a practical view, is greater than some readers may at first sight perceive. There are, we believe, religionists who would even be offended at seeing the subject thus qualified, and who would be ready to charge the author with a dangerous relaxation of the doctrine which he undertakes to expound. But in reality the interests of genuine, practical religion are strengthened and secured by such a statement. For what does universal experience attest to have been the tendencies of all those voluntary, corporeal austerities here condemned, whether practised by Jewish, or Popish, or Protestant ascetics, but to generate high degrees of spiritual pride, and to compromise by the observance of little things the neglect of greater? It may seem, indeed, a great thing, and of no easy achievement, for a man "to deny himself the comforts of life, to endanger his health, and to torment his body, in the name of religion;" but in sound moral calculation all this is little, or it is nothing, or it is worse than nothing, precisely according to the dispositions which influence it, and the ends to which it serves. No discipline of the body is of any value but as it promotes the wise and holy regulation of the *soul*; and if, instead of answering that end, it oppose and defeat it, such discipline becomes not only useless, but pernicious. If pharisaical pride and self-righteousness; if ambition, if the love of distinction, whether among good men or bad men; if these, or any other unholy and unchristian tempers be nourished by means of the mortifications inflicted on the body; we are then only so much the worse for all the self-denial we can practise: we but top the branches, and strengthen the roots, of the tree of evil: we heal the external issues of sin, but drive back the malignant humour on the vitals, and fix the disease the more deeply in the constitution. The self-denial, and non-conformity to the world which our blessed Lord taught, and which he also exemplified, is, as we think, justly characterized, and subjected to its proper tests, in the following pas-

age; by which the author introduces the division of his discourse.

"It is impossible not to admit, that in order 'to deny ourselves,' according to the spirit of our Lord's injunction, we must be bound to subdue our inclinations, in every instance in which they would lead us into any thing which Christianity condemns, or which is unfavourable to our fidelity in Christian duties; and to submit, besides, to every degree of activity and patience, which the particular duties, or the general ends, of Christianity require." (p. 74)

This simple view of the subject he proceeds to "illustrate by a few examples which every man may bring home to his own mind," and these are classed under three heads, viz. I. "The self-denial requisite in fulfilling the duties to which we feel that we are least inclined." II. "The self-denial necessary in renouncing *the sins which most easily beset us.*" III. "The self-denial requisite with regard to every thing which is, either in itself, or by its consequences, unfavourable to our progress in practical religion." Every serious Christian who reads with attention what the pious author has laid down under these heads will find, that there is work enough provided for him to do: and that sufficient scope is afforded for the exercise of his utmost vigilance, activity, and courage, in his holy calling; without any necessity being imposed upon him to render himself either ridiculous, or miserable; without his being required to assume the peculiarities of a Quaker, or to submit to the penances of a monk.

We were particularly gratified with the next, or *fourth* sermon of this volume, in which the striking phenomenon exhibited in the present day, of a zeal almost enthusiastic for religious forms and establishments, combined in many cases with a profligate departure, both in spirit and practice, from all which constitutes the substance and soul of religion, and for the sake of which alone forms and establishments are valuable, is exposed in a masterly manner, and the attention of those who are concerned in this statement is forcibly summoned to serious reflection on the inconsistency and absurdity of their conduct. Were it only for this sermon, we should earnestly wish that the volume before us might obtain an extensive circulation, especially among the

higher orders. The author proposes, *first*, to enquire "how far the present times are distinguished by an attachment to *the form of godliness*;" under which head he proceeds in the following manner.

"It cannot be affirmed, that in private life there is at present any unusual attention to religious institutions, or that the observation of the forms of religion, is either more exact or more conspicuous than in former times. On the contrary, it must be admitted, though it is a melancholy truth, that the tendency of the present times is to individual relaxation, with regard to every thing which relates to the profession or to the rites of religion. Whether our private manners are better or worse, it is certain that there is much less general solicitude to preserve the form or appearance of personal godliness, than we know to have distinguished the times of our fathers. This fact is undeniable; and I mention it now, without any other remark, than that it proves to us, that it is not in our private or individual capacities, that the present times are distinguished by any peculiar attachment to 'the forms' of religion.

"But there is another view of the subject, in which a zealous contention for 'the forms' of religion, has certainly become a prominent feature of the age in which we live.

"The infidelity and the crimes which have for so many years desolated Europe, have sounded a just alarm to the countries which have hitherto preserved their tranquillity. That unprincipled system, which, not satisfied with dissolving the whole fabric of a corrupt Church, proscribed Christianity itself as a pestilent superstition; and which avowedly set the people loose from every Christian institution, and from every rite which bears the name of religion; was naturally dreaded every where, as the harbinger of the anarchy and crimes, which were its first effects. Men who would have felt little for religion, trembled for the public order and for the civil government of their own country. They began to perceive, that the innovations which commenced with the contempt of religious institutions, trample on every thing else in their progress; till at last, with the altar, which they profess to overthrow, they level every other establishment essential to the existence of political society.

"From these impressions, derived from events which are but yet in their progress, has arisen a solicitude for public religion, and for the preservation of religious institutions, so general and impressive, as to give a character to the present time. Men of every order have been roused: and professing to feel alike, notwithstanding the diversity of their private characters,

have ranged themselves, with the same apparent zeal, among those who contend earnestly for religious establishments, and who profess to see the importance of guarding them from neglect or violation." (p. 106—109.)

The preacher then goes on to shew how far these impressions have been from producing those practical effects which might be expected, and which in consistency ought to accompany them; and he pursues the subject into a detail of many mortifying particulars under the *second* division of his discourse; in which he "considers how far it appears from the characters specified by the Apostle in the context, that the same men *deny the power of godliness*, who are zealous in contending for *the form* of it." From this part of the sermon we shall select one more passage for insertion, as delineating a strong feature of the times.

"The Apostle says of 'the perilous times,' that men shall then 'be lovers of pleasures more than lovers of God.'

"Those who are accustomed to observe and to estimate living manners, cannot but perceive, how high the encreasing luxury and wealth of our country have raised 'the love of pleasure;' how it has grown and spread from the first to the last orders of the people; how almost every interest and pursuit give way to it among the higher ranks; and how much even the middle orders of men sacrifice to it, of their health, of their precious time, of their money, of their labour, of their private comfort, of their domestic habits, of their serious hours, and of their best duties.

"One class of men pursue it as their chief business; and another class, who profess to cultivate more sobriety of mind, find themselves unable either to restrain or to resist the torrent of fashionable manners, notwithstanding the pressure both of war and of famine*, and the cries of poverty around them. They admit, that we are receiving the most striking admonitions of Providence; they do not profess to disregard them; and yet at this moment the succession of their festivities is scarcely kept from encroaching on the solemnities of religion. The love of pleasure is the predominating passion of the present times; which gathers fuel and strength from all our prosperity, and which receives scarcely any check from our heaviest and most humbling calamities.

"Can it be seriously denied, that the men of the present time 'are lovers of pleasures more than lovers of God?' What species or form of pleasures do they deli-

berately and permanently sacrifice to their sense of God; to the warnings he has given them; to the present aspect of Providence around them; or to the general considerations of duty or religion? They assume 'the form of godliness,' and are forward in expressing their zeal for maintaining it. But in their personal conduct, do they relinquish either their pleasures or their business, that 'they may sanctify the Lord's day, or keep it holy;' or do they give their time, or give their personal countenance, even to 'the form of godliness,' for which they profess to contend?

"There is a great variety of characters amongst us. But I say it confidently, that there is in the present time a more marked disrespect to the ordinances of religion, more of the pursuit of pleasure in defiance of the authority of religion, and more open profanations of the Lord's Day, (which becomes more and more a day both of pleasure and of business) than has ever before been observed in this place.

"It is obvious that I do not speak of those who have in any degree imbibed the spirit of religion. But I refer to multitudes of men who have of late been most clamorous against the effects of infidelity, and who, from political motives, have expressed much solicitude to preserve our religious institutions.

"If they have ever been in earnest in the attachment they have professed to the ordinances of Christ, they have at least proved themselves 'to be lovers of pleasures more than lovers of God.' They have at least proved, that in whatever light they regard 'the form,' they explicitly 'deny the power of godliness;' since they do not permit the awe of God either to set bounds to their pleasures, or to determine their conduct.

"What can come more directly home to the Apostle's description of the perilous times? Men give themselves to pleasures and not to God. Though they contend for 'the forms' of external religion as a political system, 'they deny' or disavow 'the power of godliness,' in as far as it is hostile to their manners, and forbids the pleasures which they will not abandon." (p. 123—126.)

The *fifth* sermon treats of christian faith and morality and furnishes some important observations on the inseparable connection between them. Among other pertinent views of this important subject, we are entreated to consider 'what the morality is which is industriously separated by some men from the doctrines of Christianity, or is inculcated independent of its relation to them.'

"When I say," observes the author, "that morality is separated from Christianity, I do not mean to affirm, that this is always directly done. It happens more

* "The scarcity and the exorbitant price of provisions were at this time most severely felt."

frequently, that the doctrines of the Gospel are passed over in silence, or are treated as subjects which a very wise or enlightened man does not think it necessary minutely to consider; while moral duties are stated, with few exceptions, as if they had no reference to them.

"Is the morality which is thus inculcated, the pure, the universal, the watchful, or the uniform morality represented in the Gospel? On the contrary, it is a morality which has seldom any relation to God, or to the duties which we owe to him; a morality which applies chiefly, or entirely, to our present interests; the morality which the fashion, or the general manners of the world, require; the morality, which derives its chief motives from present situations, and from present events; the morality of easy, pliant, and conciliating manners, which neither bears hard on the vices, nor goes deep into the consciences of mankind; the morality by which men learn to declaim against religious zeal, and against every thing which has the aspect either of scrupulous holiness, or of earnest religion, but which can teach them to look, without any dissatisfaction or murmur, on the dissipations of the world, on the profane, and on the sensual, and on the oppressors, and on the hardened.

"Men of sound understanding ought to be able to determine for themselves, whether this is the morality of the Gospel which is inculcated with scarcely any relation to it, and from every motive rather than the motives of religion; in which the lessons of moral duty, separated from the language of Christianity, are every day brought nearer to the maxims and to the manners of the world; and from which men learn, or are taught to believe, that wretched as their progress is in moral duties, they must derive from it their only hope of salvation.

"The unbeliever, and the false professor of Christianity, insensibly adopt the same language. Under the pretence of setting morality and Christianity at variance, they unite their endeavours to sap the foundations of both. They first banish from their thoughts the substance, or the peculiar tenets of the Gospel, as a metaphysical system which may well be spared. When they have effected this, their work is almost done: for the morality which they profess to retain, is easily reconciled to the vices of the world; and though it were pure, soon becomes a dead letter, separated from the principles or motives which can alone support it.

"It is impossible not to remark, besides, that the supple and accommodating morality, which bends to every fashion, and accords with every new opinion; which startles at every approach of zeal for religion, but which fears nothing from the lips of ungodliness or of infidelity; is in its most favourable aspect, at least far removed

from the holiness of heart and life, by which the sound believers of the Gospel are represented in the New Testament, as becoming 'the temple of God,' and as 'having the spirit of God dwelling in them' *." (147—150.)

The necessity of divine influence to the production of christian morality—a most important peculiarity, which distinguishes genuine practical Christianity from the worldly man's system of morals—is clearly insisted upon in this sermon; while the fanatical abuse of the doctrine is precluded by the assertion, that "good men can only perceive this influence by its effects:" the true criterion, as we conceive, which marks the boundary between the sober persuasion of the scriptural Christian, and the reveries of the fanciful enthusiast. These widely different pretensions would not, perhaps, be so often confounded as they are, did the zealous advocates of the supremely important doctrines of grace keep this criterion more in sight, and frequently refer to it with the same distinctness which appears in the passage under consideration. Some of the persons to whom we allude, though themselves men of sober minds, and duly sensible of the dangers of real enthusiasm, may possibly even be disposed to view the worthy Baronet's assertion with some distrust, as exhibiting a view of the subject somewhat too *calm* and *rational*. But such persons (should there be any such among the readers of these strictures) are entreated seriously to reflect, whether they have any standard which they can safely substitute in the room of that which is here proposed; whether, if this be rejected, there is any other which can be resorted to, of sufficient potency to resist the torrent of absurdity and folly, which, under the pretence of private revelations, and sensible impulses and impressions, might otherwise break in upon us, and do incalculable injury to the cause of vital Christianity. To us it appears, that if the admission be once made, that there is any other way by which the operations of the Holy Spirit may be known, and distinguished from those of our own minds, or from the machinations of Satan, than by their holy tendency and effect, by their strict agreement with the sacred Scrip-

* 1 Cor. iii. 16.

tures, a wide door is immediately thrown open by which fanaticism, with all its accompanying evils, may enter and overspread the Church; while the whole business of personal, experimental religion is thus removed from under the controul of the judgment and the understanding, and subjected to the caprices of the imagination and the passions. It will scarcely be contended, that by refusing to make the admission in question any conceivable injury can be done to the interests of truth, or the doctrine of grace suffer any disparagement. It is surely competent to us still to contend with undiminished zeal for the necessity and efficacy of divine influence, as the source of every good desire in the human heart, and as bringing the same to good effect; as "preventing us, that we may have a good will, and working with us when we have that good will;" as indispensable to the production of every right temper, word, and work: in a word, as accomplishing all things for the children of God, which are necessary to their salvation, and which are comprehended in the offices of a sanctifier, comforter, and guide—all things, in short, for the fulfilment of which the Holy Ghost was promised by our Saviour to his Church, that he might abide with it for ever.

In the *sixth* and *seventh* sermons, on the result of good and bad affections, we meet with much ingenious and pathetic description, which renders them peculiarly pleasing, and involuntarily conciliates our esteem for the preacher; who, in delineating more especially the *filial* and *parental* feelings, seems to write from the heart, and to impress his own character on the amiable picture which he draws of those interesting relations. The *eighth* sermon, having for its title "The Doctrine of Grace," is truly evangelical and scriptural; and we should have been glad to present our readers with some specimen of the author's manner of treating the subject, had not our extracts and remarks already run into such length, that our limits compel us to think of bringing the article to a close.

Before we conclude, it may be proper to notice a most extraordinary criticism on these sermons which has appeared in the *EDINBURGH REVIEW*. To the distinguished, though not seldom misapplied, ability, with which

that work is in general conducted, we have already borne testimony. No metaphysical researches however recondite, no economical disquisitions however subtle, no mathematical inductions however abstract, seem beyond the fair measure of their critical grasp. One subject alone appears to be regarded as unworthy of any serious inquiry; we mean the subject of religion. On this point they manifest an ignorance, which, were it not for the awful consequences which that ignorance involves, would be ludicrous. Proud of displaying the extent of their knowledge on every other subject; to this they are not ashamed to avow themselves strangers: they seem even to take credit for the avowal as if it furnished a proof that their minds had been occupied with concerns of greater moment. Is it not a melancholy instance of the prevalence of irreligion, that in an association of men, such as must be required to maintain the character of this review, no one should be found, who, we will not say, seems to have entered into the spirit and genius of the Gospel, that might be too much to expect in a society of professed literati, but who seems to understand the theory, the outline, the first elements, of Christian Theology.

These remarks are not made in the spirit of hostility. We are far from wishing to detract from that commendation to which the superior talents of the Edinburgh Reviewers fairly entitle them: but we feel it to be our duty to guard our readers against their system, or rather no-system of religion; while we take occasion to remind themselves, that that branch of science, to which they do not seem, as yet, to have even aspired, is one far more worthy of their pursuit, than any over which they have hitherto wasted the midnight oil: "For this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

But it is time to return from this digression to the point more immediately under consideration. The Edinburgh Reviewers, in their eleventh number, have undertaken to give an account of the sermons before us. Their review is, on the whole, favourable to the author. It contains, however, some expressions which call for serious animadversion.

"If we have any objection," say

they. "to the sermons before us, it is that the reverend author is somewhat too constant in enforcing Scripture doctrine:" in other words, he is too constant in enforcing *truth*: a most unprecedented objection, it will be allowed, to a writer of sermons! Till now we had always supposed that the grand excellency of sermons delivered by Christian Divines, was their un-deviating adherence to the Christian Scriptures; and that information derived from other sources, though by no means excluded from the pulpit, was to be employed only with a view to illustrate and enforce scriptural truth. But let us attend to the arguments by which this new view of the subject is supported.

"We cannot help thinking," say the Reviewers, "that a preacher must narrow his sphere of utility very needlessly, if he thinks it his duty on all occasions to introduce the peculiar views and motives which Christianity suggests. If he seriously believes *that* religion, he certainly never will say any thing that may have the smallest tendency to obstruct its influence, but he may not think it convenient, or he may not have the inclination, to make it the sole and exclusive foundation of all his counsels and exhortations." Now we very readily admit that it may not be "convenient" for gentlemen, who are better acquainted with every science than they are with theology, and who, perhaps, have studied no book less than the Bible, to be restrained from "pushing their foot," as the Reviewers, with somewhat of indecorous levity, term it, "beyond the magic circle of Scripture." We are also aware, that there are many who feel very little "inclination" to dwell on the peculiar views which Christianity suggests. Such as "hate the light, neither come to the light lest their deeds should be reproved," must feel it to be an awkward and embarrassing office to hold up that light to others. This is all very intelligible. But still we are unable to comprehend how the sphere of a preacher's usefulness should, on any occasion, be narrowed by introducing the peculiar views and motives of Christianity. The Reviewers ought to have given some exemplification of their meaning. They ought to have mentioned the particular branch of doctrinal truth, or of moral conduct, which would be more luminously dis-

cussed, or more practically and energetically enforced by assuming for it some other basis than that of Christianity. But this it would have been impossible for them to have done. Let us, however, hear the rest of their argument.

"There is surely," they say, "a difference between the present times, and those in which Christianity was first preached by the Apostles. The seed has been sown, and during the course of eighteen centuries has, in one way or other, been producing fruit. The work need not be done over again from the beginning: and even if a preacher thought it necessary once more to lay the foundation, yet it would not be in his power." We are here entirely at a loss even to guess at the drift of the Reviewers' reasoning. Do they mean to say that we, of the present day, have received from our progenitors an inheritance of christian light which supersedes those means of instruction which are required with respect to every other science? Or that we stand less in need of the restraints and incitements arising from the commands and declarations of Scripture than the first Christians? Or that "the seed sown" by them, whatever fruit it may have produced in the course of eighteen centuries, can now produce any, except when it is "received into an honest and good heart?" Or that if a preacher of the present day should meet with a Pagan, a Mahometan, a baptized Infidel, or an ignorant and wicked professor of Christianity, he would not have to begin the work of Christian instruction, and to lay the foundation of Christian faith, in like manner with the Apostles? And yet we know not what else they can mean.

"The preaching of the Apostles themselves," it is added, "would have appeared bold and extravagant, if they had not been able to accompany their words with 'demonstration of the spirit and of power;' if they had not appealed to miracles, and to the fulfilment of prophecies." We readily admit the truth of this assertion. But what, we would ask, is the fair inference to be drawn from it? Is it not that the doctrines which the Apostles preached, being divinely attested, must be true, and therefore of universal importance and obligation? This, however, is not the infe-

rence of the Edinburgh Reviewers. "Preachers now," they observe, "must take the times as they find them, and, as they have not those supernatural evidences, they must adopt a lower and more moderate tone." But is not the very circumstance here adduced, viz. that sermons in the present day are unaccompanied by supernatural evidence; is not this an unanswerable argument for a rigid adherence to those Scriptures which have, by such evidence, been proved to be divine? But preachers, we are told, must now take a lower tone: they must accommodate themselves to the times. We wish again that our reviewers had favoured us with examples. We should have been glad to know from them what are the particular points on which a lower, a more moderate, a more accommodating tone, is to be adopted *? Is sin less offensive in the sight of God than it was in the days of the Apostles? Are repentance towards God, and faith towards our Lord Jesus Christ, less requisite? Are supreme love to God, and love to all men for his sake, less obligatory? Are the joys of heaven and the pains of hell of less momentous import? Have the facts which Christianity unfolds become dubious; and did Christ not certainly die and rise again? Or are its doctrines less authentic; and is Jesus Christ no longer *the way, the truth, and the life*: may we love God and yet hate our brother: may we now hope, *without holiness, to enter heaven*; or may we hope to be *saved*, though we *believe not*? Or are its precepts grown obsolete: and are adultery, fornication, lasciviousness, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, no longer the subjects of authoritative prohibition: and may they, who now do such things, inherit nevertheless the kingdom of God? These questions do not, as we conceive, require an answer.

* We understand that there is a party of men in the Church of Scotland, to whom the name of MODERATES is commonly affixed. We should be sorry, for the sake of that Church, to find that they had derived the name from having adopted, in any degree, the lowering, accommodating system recommended by the Edinburgh Reviewers.

We shall notice only one more observation of these Reviewers. "There is something," they say, "extremely disagreeable to the minds, we do not say of men tinctured with infidelity, but of the reflecting part of Christians, to be kept in the trammels of mystery, and not to have their religion amalgamated in some measure with their customary and daily sentiments: to have one set of thoughts and phrases for Sunday, and another for all the rest of the week." What the Reviewers mean by the trammels of mystery they have not told us; so that we are left to conjecture whether the mysteries, from which it would be agreeable to their minds to be delivered, respect the divinity of our Lord, his atonement and intercession, a particular Providence, or a future judgment. In the concluding part of the sentence we in part concur. We also should be glad to see religion amalgamated with men's customary and daily sentiments; but not, according to the plan of the Reviewers, by lowering the tone of religion to the standard of a corrupt world, but by elevating that standard to the scriptural level. We also should be glad that the same set of thoughts and phrases might serve for all the days of the week; but then those thoughts and phrases should be such as become the followers of Christ: they should be consistent with the belief that, in the great day of account, we shall be justified or condemned according as the words of our mouths, and the meditations of our hearts, are agreeable to Scripture, and have tended to glorify or to dishonour our Almighty Governor and Judge.

We will now close our review of this volume, with expressing our decided approbation of its contents. In this sentiment, the Edinburgh Reviewers profess to concur. But we are anxious to have it understood, that the circumstance, in these sermons, which forms the main ground of our approbation, is that which forms the sole ground of objection in the minds of the Edinburgh Reviewers, viz. "the Reverend Author's constancy in enforcing Scripture Doctrine."

A Discourse on the Inspiration of the Scriptures. By the Rev. RICHARD KING, M. A. Rector of Worthing, Salop, and formerly Fellow of New

College, Oxford. London, Hatchard. 1805. pp. 31. Price 1s.

WHAT might be expected to be performed within so small a compass, we think, is performed by the author, (or, more strictly speaking, the compiler,) of this little work. A rapid glance is taken of the principal arguments which confirm the divine inspiration of the Scriptures, and the nature of that inspiration is very fairly and justly defined. If read with attention by "the young and unwary," for the "guarding of whom, from an increasing spirit of infidelity," it is professedly written, this brief treatise may doubtless be useful; being well calculated to call the minds of youth, indued with any reflection, to the important doctrine which it discusses, and thus to lead the way to a serious and more extended examination of the evidences of Christianity. Nor can it be considered as without its use even to those who are already well established in the truth here stated and defended, whom it may profitably serve upon occasion in the office of a remembrancer.

After satisfactorily establishing the true reading of *2 Tim.* iii. 16., as given in our version of the Bible, in opposition to Dr. Geddes, who translates it, "*Every writing* which is inspired by God is also profitable for doctrine, reproof, &c.," the author proceeds to adduce several testimonies of the primitive fathers of the Church in favour of the inspiration of the Prophets and Apostles, to shew what the concurring opinion of antiquity was on the point in question. An appeal then follows to the Scriptures themselves, the design of which, as "supplying the absence of the Apostles, and laying down a rule which should be the foundation of our faith," necessarily supposes the inspiration of the writers: a supposition amply confirmed by the "sublimity of these divine compositions," and the perfect purity of their moral instructions, which, it is justly observed, "strongly bear the character of their author, and clearly mark the distinction between the works of man, and the Word of God." The appeal to the Scriptures is further prosecuted by allusion to those proofs which result from a comparison of them with "other pretended revelations," and to such as are furnished by a consideration of the

nature of many facts related in the Bible, which could not have been known without divine communication: and it is truly affirmed, that "no heathen oracles, nor mythology, nor the Koran of Mahomet, can produce such kind of proofs of their authenticity."—"The books of the Old Testament," it is also remarked, "were written in the pure language of the Jews; they were therefore written before the captivity. Those that are acknowledged by the Samaritans were written before the division of Israel and Judah, (*Anti-Christum* 975). Josephus adverted to no other books; the Seventy translated no other."

The objection taken to the genuineness of the present text of the Bible, from the errors of copyists, is next considered; and from this part of the work our first extract shall be taken.

"Though the above fully prove the authenticity of the Scriptures, some have contended that we cannot consider them as free from error, on account of the great variety of copies which have been taken of them in all languages, and the various readings that have been discovered in them; but no argument can be drawn from this against the Christian's faith; for though many various readings have been discovered, yet we find every text contains the same laws, the same miracles, the same prophecies, the same chain of history, the same doctrine; every text equally shews that the law came before the Gospel, the prophets before the Messiah, that the Redeemer was expected, came, and suffered death, that he established his Church, sent her the Comforter, and promised to preserve her in spirit and truth to the end of time. In the whole system therefore of Christian history, Christian doctrine, and Christian morals, contained in the Scriptures, there is no article necessary to be known, to be believed, or to be practised, which the text does not explicitly contain. What then was so miraculously preserved, must have been as miraculously inspired. The natural powers of man could not discover the sublime truths of Revelation, nor could his powers record those truths with unerring certainty, without supernatural assistance." (p. 8, 9.)

The remarkable fact is afterwards adverted to, in confirmation of the foregoing observations, that

"In the laborious and valuable work of Dr. Kennicott, which was undertaken with a view to establish the authority of the Scriptures, he collated 700 copies and manuscripts; and though many various readings have been discovered, scarce any

passage of importance has been altered, so extraordinary is the agreement of the copies of the Scriptures with each other, and with our Bibles." (p. 10.)

The Christian cause derives singular support from the concessions of its adversaries, some of which Mr. King notices in the following manner.

"That the Pentateuch was the work of Moses, is admitted by the universal voice of antiquity; the rival kingdoms of Judah and Israel, the Jews and Samaritans, every denomination of early Christians, and the undisputed opinion of pagan writers, all unite in this opinion. Even Julian the apostate acknowledges that the books which bore the name of Moses were genuine; and he further admits, that there were persons among the Israelites who were instructed by the Spirit of God. Even Mahomet maintained the inspiration of Moses, and revered the sanctity of the Jewish laws. Manetho and Berosus, and many others, give accounts confirming and according with the Mosaic History. The Egyptian, Phœnicæan, Greek, and Roman authors concur in relating the traditions of the creation, the fall, the deluge, and the dispersion of mankind; and the lately acquired knowledge of the Sanscreeet language, by opening the treasures of the Eastern world, has confirmed all these traditions as concurring with the narrative in the sacred history." (p. 12, 13.)

We were struck with some surprise at the interpretation which Mr. King, in the last page of this discourse, has given to that passage of St. Paul's First Epistle to the Thessalonians, which concludes in these words, "Then we which are alive and remain shall be caught up together with them in the clouds," &c. After combating the supposition that it was the Apostle's opinion, (contradicted by the event, and therefore proving him not to be inspired) that the end of the world was near, he adds,

"The passage may be properly interpreted, as applied to the destruction of Jerusalem, or of the death of every man with whom, as an individual, the world is at an end when he dies." (p. 28.)

This sentence surely betrays a very extraordinary degree of carelessness and haste, not to be easily excused in so short a performance; and of which some other indications also occur, in occasional inaccuracies of style, which a little attention would have corrected. The slightest review of the passage in question, will, we are persuaded, convince the author, that his comment is irrelevant. The Apostle

plainly is speaking of the great day of final retribution, to which solemn event alone his words will agree. To the destruction of Jerusalem they cannot possibly apply; for no resurrection of the dead in Christ took place prior to that event, nor were the living saints of that period "caught up, to meet the Lord in the air." And to the death of the individual they must be equally inapplicable; for it is a general *rising from the dead* which is described, with a corresponding change of the living "from corruptible to incorruptible," qualifying them to ascend up, together with those who shall be partakers of the first resurrection into the clouds, to meet their Saviour and Judge. The use of the first person for the third in either number is so common in all writers, profane and sacred, that no other mode of interpretation need be resorted to for understanding the Apostle's true meaning, when he says, "we which are alive and remain, &c." It is a way of speaking plainly equivalent with, "Then *they* which are alive, &c."

We cannot take leave of this treatise without expressing the same regret, which we have on some other similar occasions professed to feel, that the series of arguments which it contains should be followed by no practical reflections, tending to impress the reader with the insufficiency of a mere assent to the divine inspiration of the Scriptures, and to enforce the obligation, which if divinely inspired, they clearly impose upon every man to form his sentiments on all the subjects of religion by their unerring decisions, and both to frame his heart, and regulate his whole conduct, by their lessons, maxims, and precepts. However obvious such a deduction may seem, there is too much reason to fear, that many will not draw it for themselves; and the omission has evidently a tendency to foster that self-delusion by which such persons will be inclined to give themselves credit, on the score of this inoperative consent, for being true Christians, who may confidently expect exemption from the punishments threatened against unbelievers. Every thinking man must confess, that while infidelity abounds, a mere nominal, inefficient Christianity, in practical value no better than infidelity,

much more abounds; and that the latter is among the most frequent and prolific sources of the former has been at all times acknowledged and lamented. In vindicating, therefore, the truth of our holy religion, or the divine origin of our Scriptures, the pious disputant ought ever to keep in sight something far more important than the soundness of his logic; and recollecting that the points for which he contends are not points of speculation, but such as involve the eternal interests of his fellow-creatures, he

should aim his arguments to produce conversion of the heart, no less than to effect conviction of the understanding; to persuade men of the truth which he advocates, and at the same time to follow up that persuasion to all its holy and practical consequences. Were these consequences better exemplified, the cause of infidelity would speedily lose its credit. Were there more practical Christians, there would be fewer speculative unbelievers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, *A System of Medical Arrangement for Armies*; by Dr. ROBERT JACKSON.—*The Jacobin and Deist's Mirror*; calculated to reform their Sentiments.—*A Treatise on Contracts*, so far as they fall within the Jurisdiction of a Court of Equity; by MR. JOHN NEWLAND, of the Inner Temple.—*The Natural History of the Insects of New Holland, New Zealand, and other Islands in the Pacific Ocean*; with numerous coloured Plates; by MR. E. DONOVAN; in 1 vol. 4to.—A Translation of LENOIR'S *French Monuments*; in 6 vols.; by Dr. GRIFFITHS.—*A Collection of Essays*, by Mr. BIGLAND; and a new Edition of his *Letters on History*.—*A Dictionary of the Synonymous Words and Technical Terms in the English Language*; by Mr. LESLIE.

In the press, *Scripture illustrated*, by a Series of upwards of Eighty elegant Wood Engravings by Bewick, Nisbett, Austin, &c. from entire new Designs by W. Craig, Esq.; printed to suit folio, quarto, and octavo Bibles.—*The Complete Grazier*; or, *Farmer and Cattle Dealer's Assistant*; with numerous Engravings on Wood and Copper, of Farm Yards, Cow Houses, Barns, Implements, &c. By a Lincolnshire Grazier; assisted by several Gentlemen Farmers in the Counties of York, Norfolk, and Leicester; in a large volume, 8vo.—*The Indian Sportsman*; being a complete Account of the Wild Sports of the East; and exhibiting not only the Natural History of Hindostan, but the Manners, Customs, and Amusements, of the Native and European Inhabitants: a splendid Work in large folio.—*Italian Scenery*, representing the Manners, Customs, and Amusements, of the different Italian States: in large 4to; with 30 coloured Engravings.—*A Pic-*

turesque Tour through Spain, by SWINBURNE, containing 22 Plates; medium folio.—The fourth Edition, enlarged and improved, of a *Plain and Easy Introduction to Gardening*; by CHARLES MARSHALL, Vicar of Brixworth; 12mo. 5s. bound.—The Sixth Edition, enlarged and greatly improved, with new Plates, of MOTHERBY'S *Medical Dictionary*, exhibiting a complete View of Modern Opinions and Modern Practice; in 2 large quarto vols. to be published in four half-yearly Parts.—*Dialogues on the Doctrines and Duties of Christianity*; by Mrs. JACKSON.—A New Edition of HOOKE'S *Roman History*.—Dr. YOUNG'S *Lectures on Natural Philosophy*, delivered at the Royal Institution, with considerable Additions and Improvements; in 2 vols. 4to.—*Anecdotes of Literature*, from rare books in the British Museum, and other valuable Libraries; by the Rev. Mr. Beloe.—*A Treatise on Religious Experience*, in which its Nature, Evidence, and Advantages are considered; by the Rev. Mr. BUCK.—*A Vindication*, by Mr. MAURICE, of his *History of Hindostan*, from the Strictures of the Edinburgh Reviewers.—A new Edition of FELTHAM'S *Resolves, divine, moral, and political*, a work of the sixteenth century.—The Second Volume of HOOKE'S *Επεα Πτερόεντα*.—A new Edition of Lord TEIGNMOUTH'S *Life of Sir William Jones*.

The First Volume of Bishop HALL'S *Works* was published at Midsummer, in demy 8vo. price 8s., and on Whatman's royal paper, price 12s. The Second Volume will be published at Michaelmas; and one volume will appear quarterly till the whole is completed in Ten Volumes.

Mr. ALLNUTT, of Henley on Thames, has invented a mode of *Printing Plans of*

Estates with moveable Types, which unites correctness, neatness, and cheapness.

On the 4th of June, at a Meeting of Noblemen and Gentlemen held at the Thatched House Tavern, the Earl of Dartmouth in the chair, a new Institution was formed, under his Majesty's Patronage, entitled *The British Institution for promoting the Fine Arts*. A Select Committee was appointed to prepare a Code of Regulations for the Institution, and to inquire for a proper situation for the erection of a Gallery to contain such pictures as shall be procured. It was resolved, that subscribers of one guinea a year, or of ten guineas in one sum, should have personal admission to the rooms of exhibition: that subscribers of three guineas a year, or of thirty guineas in one sum, should have personal admission, and the right of introducing a friend each day: that Subscribers of five guineas a-year have the same personal admission, with the right of introducing two friends each day: that Subscribers of fifty guineas have the same privileges for life, and be governors of the Institution: that Subscribers of one hundred guineas or upwards have the same privileges in perpetuity, and be governors of the Institution, their rights to be transmissible off death, subject to the Regulations to be hereafter adopted.

In the First Volume of *Communications to the Board of Agriculture*, several valuable papers appeared on the subject of Bettering the Condition of the Peasantry, by letting to them small portions of land sufficient for the keep of a cow, &c., and by improving their habitations. We are happy to see this important subject resumed in the Fourth Volume of the *Communications*, which has been recently published. Every benevolent and conscientious landowner will feel it his duty to study the amelioration of his tenant's condition and circumstances; and will find his occasional or permanent residence on his estate, rendered doubly delightful, when his mind is occupied with this object. We earnestly recommend it to such of our readers, as may have any country tenantry, to peruse the papers on this subject printed in the First and Fourth Volumes of the *Communications*. In the Fourth Volume are some "Observations," by Sir JOHN SINCLAIR, "on the Means of enabling a Cottager to keep a Cow, by the produce of a small Portion of Arable Land;" with "Reasons for giving Land to Cottagers to enable them to keep Cows," by THOMAS THOMPSON, Esq. of Hull; and papers are given, which were drawn up by the late Sir W. PULTENEY, Bt. M. P., by Sir HENRY VAVASOUR, Bart., by THOMAS ESTCOURT, Esq. M. P., and by THOMAS BABINGTON, Esq. M. P., detailing the actual advantages resulting in specified cases, from adopting this and similar methods of assisting the poor. We consider Mr. Babington's paper

to be of so much importance, as detailing the moral influence of this system, that we purpose to print it at large in the Miscellaneous department of some succeeding number. In an interesting pamphlet, lately published by the Right Hon. George Rose, on the Poor Laws, that gentleman recommends, as one great means of remedying the evils existing in this kingdom, in the management of the Poor, to abandon the system of Workhouses and to afford more relief at home. We believe nothing is so likely to eradicate those evils, and to restore to the poor a habit of industry, and proper dependance on their own exertions, as to give them an interest in their own habitations. This subject has from the beginning, occupied a principal share in the attention of the Patriotic Society for Bettering the Condition of the Poor.

A hint is thrown out in Sir JOSEPH BANKS's pamphlet on Blight in Corn, which may prove of some importance. He conceives that shrivelled grain, which has been deprived of a great part of its flour by the blight, will serve as well for seed-corn as the fullest grains which are usually selected for that purpose; since the use of the mealy part of the seed-corn is only to nourish the minute plant from the time of its developement, till its roots are able to derive support from the manured earth, for which purpose one-tenth of the contents of a grain of good wheat is more than sufficient; the quantity of meal in wheat having been increased by culture, for the support of man, much beyond what is necessary merely for its propagation. In this case a bushel of blighted corn will be much more valuable for seed than one of good corn, in proportion as the number of grains is larger. Sir Joseph has put this theory to the test of experiment, with sufficient success to justify its general trial. Eighty grains of the most blighted wheat of last year were sown in pots in a hot-house; of which seventy-two produced healthy plants.

Sir HENRY VAVASOUR, Bart. has communicated to the Board of Agriculture, an account of the establishment of a *Seminary for Agricultural Education*, formed by him at the little village of Melbourne, belonging to him, in the East Riding of Yorkshire. Being about to build a school-house in the village, for reading and writing, by subscription among the landholders, he gave a spot of ground sufficient for the purpose to be attached to the building, which is cultivated by the master, and for his benefit by such of the children as are big enough, on holidays appointed for the purpose. Whatever situation of life these children may hereafter occupy, some knowledge of gardening and of the management of land, will probably be of use and comfort to them, in furnishing them with an innocent and healthy

method of employing their leisure hours. The elder children are taught the best methods of mixing manures, and the manner of grafting and pruning fruit-trees.

Mr. Davy is gone to Ireland, where he purposes to pass the summer, in a Mineralogical Tour through that part of the empire.

Parliament has granted £20,000. to the Trustees of the British Museum, for the purchase of the *Townley Collection of Statues and other Antiquities*.

The Elements of the Planet *Juno*, discovered by M. HARDING, are found to be as follows: Its revolution is in $5\frac{1}{2}$ years; its inclination 21 deg.; its eccentricity is the fourth of its radius; its distance from the Sun is about 100 millions of leagues, consequently a little more than that of Ceres or Pallas; its diameter could not be measured, but it appeared like a star of the eighth magnitude. This is the twelfth heavenly body discovered within a few years. HERSCHEL discovered the *Georgium Sidus*, March 18th, 1781; in January, 1787, two of its Satellites; and, some time after, four more; and two new Satellites of Saturn, in 1789. PIAZZI discovered *Ceres*, Jan. 1st. 1801. OLBERS discovered *Pallas*, in 1802. HARDING discovered *Juno*, in 1804. Our Planetary System is, therefore, composed of ten principal known Planets; viz. Mercury, Venus, the Earth, Mars, Ceres, Pallas, Juno, Jupiter, Saturn, and Georgium Sidus; and of eighteen Secondary Planets, viz. the Moon, four Satellites of Jupiter, seven of Saturn, and six of Georgium Sidus; in all twenty-eight Planets: and our Cometary System is composed of ninety-four known Comets.

SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

The Twenty-sixth Report of this Society contains, among various other particulars, *An Extract from an Account of the School at Campsall, in Yorkshire, by the Hon. Mr. CHILDERS.* The school was established by three young ladies, the daughters of Mr. FRANK, who undertook, as soon as their own education was completed, to instruct at their father's house, in reading, plain-work, and knitting, a few poor girls, to whom a few articles of clothing were also given. The number has been since gradually increased, in consequence of the solicitations of the poor, to between sixty and seventy, all of whom are taught by the Miss Franks themselves. On Sundays the children, besides attending School, go regularly to Church. Great pains are taken to make them acquainted with the leading principles of religion and morality, and with their various duties. The discipline of the school is maintained by means of a system of rewards, which is detailed in this account, and which is said to have rendered other methods al-

most unnecessary. For the particular regulations established in this school, we must refer such as wish to make a similar experiment to the Society's Report, which may be obtained through any bookseller. We are anxious to hold out the conduct of these three young ladies, who, by their laudable exertions have thus formed so large a school, conducting it themselves without the aid of mistresses, as an example and encouragement to all who are placed in like circumstances. Let those ladies, whom Providence has exempted from the necessity of providing for their own subsistence, and who are freed from the cares of a family, contemplate the effects which have been produced by the well-directed industry of the Miss Franks; and let them "go and do likewise." With such an instructive lesson before them, their responsibility is unquestionably increased. Therefore, if they determine not to follow the example, let not their resolution be taken without duly considering its propriety, and being satisfied that it will not tend to augment the account of misapplied time and wasted talents which may one day appear against them.

This Report contains likewise a very interesting *Account of Measures adopted to better the Condition of the Poor at Long Newton, Wilts, by THOMAS ESTCOURT, Esq.* This parish contains 140 poor persons in 32 families, chiefly employed as labourers in husbandry. In 1800 it was proposed that each cottager should occupy, at a fair rent, and under certain regulations, not more than an acre and a half of land. The rent of the land, which would have let to a farmer at 20s. per acre, was fixed at £1. 12s. The land was to be forfeited in case certain regulations were not complied with, or if the tenant should be convicted of any criminal act, or if he should have any relief from the poor-rates except medical aid, or relief under the militia or defence acts. The poor entered warmly into the idea, and all accepted the offer except two widows with large families, and four very old infirm persons. These are the only persons who have received parish relief since Michaelmas 1801. The two widows have since requested to be put on the same footing with the others, and they have received no parish relief since Michaelmas 1803, though one of them has six, and the other eight children, the eldest not twelve years of age. No person has forfeited his land, all having strictly adhered to every part of their agreement. The persons with the largest families have derived the most advantage from their land, the women and children being of signal use, in hoeing and weeding it. Three years experience has proved that this plan has not produced any one bad effect on the manners of the poor which was apprehended from it. The

farmers allow that their work was never better done, their servants more willing and sober, and their property never so free from depredation. No warrant or summons has been issued against any poor person of this parish since 1800. If any of the poor should be able to buy a cow, it is taken in to joist, or pasture, at £5. 4s. per annum. The difference occasioned in the poor-rate by this system is very great. From October 5, 1800, to April 5, 1801, the sum raised for the poor was £212. 16s. The amount from October 5, 1803, to April 5, 1804, was £12. 6s. of which only £4. 12s. 6d. was applied to the relief of the poor. This statement is accompanied by a plan drawn up by the same gentleman, Mr. Estcourt, for the general extension of the system which has been adopted with such success at Long Newton.

LADIES' SOCIETY FOR THE EDUCATION AND EMPLOYMENT OF THE FEMALE POOR.

This Society has published its first Report, containing selections from the communications received. These are prefaced by some judicious and seasonable observations, calculated to shew the immense advantages to be derived from the institutions which the society recommends. "If their utility could for a moment be doubted," it is argued, "a comparison of the state of habits and morals in those villages where the children of the poor are left in idleness and ignorance, with that in others in which they have had the advantage of regular instruction, would at once afford a satisfactory solution." And if the progress of these persons were traced through life, the Ladies are persuaded, the comparison would be still more favourable to the plans in question. They then call on all Ladies, and particularly unmarried Ladies, to assist them; and they forcibly urge the necessity of personal activity and exertion in the patronesses of schools, as without this the best contrived institutions must languish and fall to decay. They conclude with a merited eulogium on Sunday Schools, which we rejoice to see thus powerfully recommended "as one of the great branches of useful exertion, to which it is the peculiar aim and object of their society to call the attention of their sex."

The selections are as follows, viz.

1. A very able "outline of instructions for the mistress of a charity school, to explain the nature of her duty, and to assist her in the performance of it." It is too long to be inserted entire, and it scarcely admits of abridgment; but it will reward any one who will take the trouble to procure and read it. The general heads under which the instructions are comprised, are, 1. The exercise and improvement of the understanding.—2. The cultivation of reli-

gious principles.—3. Regulation of the temper.—4. Formation of good habits.—5. Punishments.

2. *Extract of Mrs. CAPPE's Account of the Spinning School at York.* This account is very satisfactory, and will be particularly useful as furnishing a good model for similar institutions. The regulations are minute, and appear to be judiciously framed.

5. *Account of Schools at Bray in Berkshire, by the Rev. EDWARD TOWNSHEND.* This paper contains a detail respecting the establishment of a spinning school, by which forty girls are daily employed at those seasons of the year when there is no work in the field, being about thirty-four weeks, and are taught not only to spin but to read, to knit, to do plain work, &c. They are in school about eight hours each day. A dinner is daily provided for the mistresses and all the girls, of baked rice, or suet-pudding, or broth with the meat alternately, together with potatoes and bread. The expense of these dinners amounts to 1½d. per head per day. The extraordinary cheapness of these meals induces us to give the particulars at length. *Broth for three days*: 24lb. of the coarse parts of beef without bone at 6d. a pound, with 6lb. of rice, onions, and other vegetables make five gallons of broth. To this are added three pecks of potatoes boiled separately, and three quartern loaves of bread. *Puddings for two days*: 8lb. of rice, 12 quarts skimmed milk, and one pound of treacle. *Pudding for one day*: a peck of flour, a pound of suet, and three quarts of milk. The two schoolmistresses are paid about £12. annually, and both mistresses and girls have gowns given them at Christmas, which cost near £13. And yet the whole expense for the last year has only been £74. At Bray, there is also a well conducted Sunday school, containing from eighty to ninety girls.

4. *Account of Sunday Schools, at Paul's Cray, Kent, by the Rev. JOHN SIMONS.* Under the care of Mr. Simons and his daughters, a day school for twelve girls, and a Sunday school for one hundred and twenty girls are established. The children are supplied with decent and comfortable clothing, by a weekly contribution of three-pence each, to which additions are made from other sources. A similar plan is adopted with a Sunday school for boys, under the care of seven young gentlemen, pupils of Mr. Simons. Not one child in this parish is uninstructed in reading.

5. *An Account of the Schools of Piety and Industry at Stavely, Lancashire, by Mrs. DIXON.* With the pious and indefatigable labours of this lady we have long been acquainted. We are glad, for the sake of the community at large, that some account of them is at length submitted to the public. In giving an abstract of it we shall

be tempted to go more into detail than we usually do, but this, we are persuaded, our readers will find no cause to regret, except inasmuch as it will oblige us to defer it to a future number.

6. *Account of Schools at Dunchidock, Devonshire*, by Lady ELIZABETH PALK. This is a very pleasing statement, and highly creditable to the zeal and judgment of the noble patroness. "As far as it has gone," observes Lady Elizabeth, "this school has answered, and continues to answer, extremely well. Industry, and not learning, is the object I have in view. I have had but two girls leave it without being able to do all sorts of plain work very neatly; to cut out shirts and shifts; to mark fine and coarse linen; to spin the finest worsted; to knit all sorts of knitting, shaping the stocking well; to read all the Church Service correctly; and to get through any chapter in the Bible without spelling: and none have ever missed appearing twice on any Sunday at Church, unless they have been prevented by being themselves ill, or detained at home by the indisposition of their parents, or others in their families. Two only have not been able to maintain themselves by their work at home, and are gone to service."

7. *Account of a School at Milford, near Lymington, Hants*, by Mrs. C. D'OYLEY. The school consists of ten boys and fifty girls, who are taught on week days by Mrs. D'Oyley herself, in her own house, with the help of two mistresses. The great object of the institution is religious instruction. Both boys and girls are also taught to knit, and the girls other kinds of work. We are not satisfied with the validity of the reasons which prevent this active lady from admitting any fine work, or writing into her school: nor do we see that the public would thereby be injured, or the girls rendered unfit to gain their livelihood in a humble station.

FRANCE.

The Works, Philosophical, Historical, and Literary, of D'ALEMBERT, are publishing at Paris, in 15 large vols. 8vo.

A History of the Wars of the Gauls and French in Italy, by Gen. SERVANT, with Maps and Views, in 7 vols. 8vo., has just appeared.

ITALY.

Another building has been cleared from the ashes which buried the City of Pompeii, in the year of Christ 79. Vases, coins, musical instruments, and several fresco paintings, have been found in good preservation.

At the town of Fiesole, near Florence, a beautiful amphitheatre has been discovered, and the greatest part of it cleared from the rubbish. It is supposed capable of containing at least thirty thousand persons.

MALTA.

A *Weekly Paper*, in Italian, has been some time printed at Malta; and is actually distributed in the Mediterranean, by the numerous channels of which our naval superiority gives us the command. It is said to be perused with avidity, not only in the Grecian Islands, but on the coast of Asia Minor, and at the regencies on the coast of Africa. This is an efficacious means of increasing the importance of our occupation of Malta. The illumination of a free press judiciously directed, may operate powerfully in dissipating the mists of error and deception, which have enveloped the wide horizon of the Mediterranean. The Italian language is the common medium of intercourse round that sea, and this extensive range is placed completely within our influence so long as we possess Malta.

HOLLAND.

The Teylerian Society has decreed the Gold Medal to JACOB HAAFNER of Amsterdam, for his Prize Essay on the following question: "What has been the influence of Missions in diffusing Christianity, during the two last centuries; and what may be expected from the Missionary Societies now existing?"

GERMANY.

The Government of Bavaria is making great exertions for the improvement of that Electorate. Foreigners, eminent for their skill either in the useful or ornamental arts, are invited by rewards to reside in that country. A new Academy of Sciences has been founded at Munich, under the direction of Count RUMFORD, who has been named its President. To this Sommering, and other men of learning, have been appointed, with handsome salaries. A large Observatory has been built, and furnished in a very complete manner.

A work has recently appeared at Gotha, entitled *Felloplastic*; or, the *Art of representing Architectural Subjects in Cork*, with three plates. The inventor of this art, though of thirty years standing, is unknown. The work is anonymous; but the author informs us, that M. May, who about sixteen years ago made the tour of Italy, conceived a violent passion for this art, which he brought to a high degree of perfection.

RUSSIA.

Mr. ARTHUR YOUNG is arrived at Petersburg, on a Statistical Journey through the Russian Empire, in which he proposes to employ twelve months. He has been received with the respect due to his pursuits and his character.

From the last Report to the Minister of Public Instruction, it appears, that the Schools throughout the Empire amount to

494, the Teachers to 1425, and the Pupils to 33,484. The maintenance of these Seminaries amount to 1,727,732 roubles, or £215,966. sterling. These Seminaries are exclusive of various civil and military academies, as well as of all female schools. Private individuals emulate the Government in their benefactions for the promotion of public instruction. Counsellor Sudienkow has given 40,000 roubles for the erection of Schools in Little Russia. The nobility of Podolia have contributed 65,000 roubles to found a Military School in that province. A number of similar donations have been made in various parts of the Empire.

NORTH AMERICA.

The President of the United States has set on foot a journey, the object of which is, to explore the River Missouri as far as its source; then to visit the nearest river situated to the west, and to descend thence to the Pacific Ocean; to examine the Natural History of the region through which the travellers pass, and to ascertain the exact geography of that channel of communication across the continent. The expedition is undertaken by twelve persons, who will probably return towards the end of the present year. In the course of next summer, it is proposed to send other travellers to explore the Mississippi and other rivers, several of which extend to 1000 or 1200 miles inland, and into regions never visited by white men. These expeditions will employ about two years.

SOUTH AMERICA.

Among the many curious facts collected by the celebrated HUMBOLDT in the course of his recent Travels in South America, one of the most surprising is that which he lately communicated to the National Institute at Paris. Several of the Volcanoes in the Andes throw up, from time to time, a muddy substance mixed with large quantities of fresh water; and, what is most singular, an astonishing number of fish. The Volcano of Imbaburn, near the town of Ibarra, once threw up such a quantity, that the putrid effluvia proceeding from them produced diseases. This phenomenon, however, is not limited to this place. The most remarkable circumstance is, that the fish are not injured. Their bodies appear to be very soft, but do not seem to have been exposed to a great heat. The Indians assert, that fish still alive are found at the bottom of the mountain. These animals are ejected, sometimes from the crater of the Volcano, and at others from lateral apertures; but they always come from the height of from 1200 to 1300 toises above the level of the plains. Humboldt is of opinion, that these fish are bred in lakes in the interior of the crater. As fish of the same kind are found in the rivers and streams which flow at the foot of the mountain, this circumstance is a strong confirmation of his opinion. They are the only animals in the kingdom of Quito, which live at the height of 1400 toises; and are entirely new to Naturalists.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Scriptural Analogy and Concord of St. Paul and St. James, on Christian Faith; a Sermon preached May 9, 1805, at Reading, at the Visitation of the Archdeacon of Berks; by Arthur Onslow, D. D. 8vo.

A Memorial for Children; being an Account of the Conversion, Experience, and happy Deaths of eighteen Children; designed as a Continuation of Janeway's Token; by George Hendley. 8vo.

Discourses on Prophecy: on the Millennium; the Fall of Babylon; and on the second Vial now poured out on the Sea; by William Ward, A. M. 1s.

The Victory of Truth; or, Goliath slain with his own Sword; by T. Parish. 1s.

A Second Warning to Christian Professors, occasioned by some Passages in the First, containing injurious Reflections on Protestant Dissenters; in Five Letters to the Rev. Rowland Hill, A. M. 1s.

MISCELLANEOUS.

The Fourth Volume of Communications to the Board of Agriculture, on Subjects relative to the Husbandry and the Improvement of the Country. 4to. with Plates. 18s.

A Treatise upon Tithes; containing an Estimate of every titheable Article; with the various Modes of compounding for the same; by the Rev. James Bearlock. 2s. 6d.

Designs for Cottages, Farms, and other rural Buildings; Plans for single and double Cottages, Mills, Stables, Bridges, Ale-houses, &c.; also Designs for Entrance Gates and Lodges; with Ground Plans, Estimates, and Descriptions; by Joseph Gandy, Architect. Royal 4to. £2. 2s.

Picturesque Views of Cottages, with selected Plans, intended as Hints for the Improvement of Village Scenery; with Descriptions and Observations on Materials for Building; by W. Atkinson, Architect. 4to. £1. 1s.

The Life and Pontificate of Leo the Tenth; by William Roscoe; with Engravings. 4 vols. 4to. £6. 6s.

Discourses from the short-hand Papers of the late Reverend Newcome Cappe, chiefly on devotional Subjects, together with Memoirs of his Life, by Catharine Cappe; with an Appendix, containing a Sermon preached at his Interment by the Rev. William Wood; also, a Sermon on Occasion of the Death of Bt. Cappe, M. D. by the Rev. Charles Wellbeloved, together with Memoirs of his Life. 8vo. 9s.

Outlines of a Plan of Instruction adapted to the varied Purposes of active Life. To which is added, a detailed View of the System of Studies (commercial and professional), moral Management, Discipline, and internal Regulations, adopted in the literary and commercial Seminary, established by the Rev. Samuel Carlow, at Mansfield, Nottinghamshire. The Third Edition. 8vo. 2s. sewed.

The Periplus of the Erythean Sea; Part II. Containing an Account of the Navigation of the Ancients from the Head of the Red Sea to the Coast of Malabar and Ceylon; with Dissertations; by William Vincent, D. D. 4to. £1. 5s.

The History of the Manners, landed Property, Government, Literature, Religion, and Language of the Anglo-Saxon; by Sharon Turner, F. A. S. 8vo. 10s. 6d.

Principles and Practice of naval and military Courts Martial; by John M'Arthur, Esq. The Second Edition, with considerable Additions and Improvements. 2 vols. 8vo. £1. 1s.

Answers to all the Objections hitherto made against the Cow-pox; by Joseph Adams, M. D. 1s. or 26 for a Guinea. The Profits arising from the Sale to be given to the Small-pox and Inoculation Hospitals.

A World without Souls. 2s. 6d.

The whole of the intercepted Dispatches from the Marquis of Wellesley to the Court of Directors; translated into English, from the *Moniteurs*. Also private Letters from various Persons in India to their Friends in Britain. 5s.

An Analytical Inquiry in the Principles of Taste; by Richard Payne Knight. 8s. 6d. boards.

Light Reading for Leisure Hours; an Attempt to explain the various Sources of rational Pleasure, the fine Arts, Poetry, Painting, Music, &c.; with Memoirs, Anecdotes, &c. 6s. boards.

African Memoranda, relative to an Attempt to establish a British Settlement on the Island of Balama, on the western coast of Africa, in the Year 1792; with a brief Notice of the neighbouring Tribes, Soil, &c. And Observations on the Facility of colonizing that Part of Africa, with a View to Cultivation, and as the Means of abolishing African Slavery; by Captain Philip Beaver, R. N. 4to.

The Third Volume of the History of ancient Cornwall, with Views and other Prints. £1. 1s.

An historical Account and Description of the Royal Hospital, and of the Royal Military Asylum at Chelsea; to which is prefixed, an Account of King James's College, at Chelsea; with Engravings. 3s. 6d.

The Statistical Observer's Pocket Companion; being a systematical Set of Queries, calculated to assist Travellers and all inquisitive Men at large, in their Researches about the State of Nations; by Julia Duchess of Govaine. 18mo. 2s. 6d.

The Remainder of the First Volume of the History of Devonshire, with a Map of the County, and Views. £1. 1s.

Descriptive Excursions through South Wales and Monmouthshire, in the Year 1804, and four preceding Summers; by E. Donovan, F. L. S. 2 vols. 8vo. Embellished with Plates. £2. 2s. boards.

A Northern Survey, or Travels round the Baltic, through Denmark, Sweden, Russia, Part of Poland, and Prussia, in the Year 1804; by John Carr, Esq. Embellished with Engravings by Medland. 4to. £2. 2s.

A Tour in America in 1798-9, and 1800, exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture; by Richard Parkinson. 2 vols. 8vo. 15s.

An Excursion to the Highlands of Scotland and the English Lakes; with Recollections, Descriptions, and References to historical Facts; by Joseph Mawman. 8vo. With Plates. 9s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

AGREEABLY to our promise we shall now proceed to insert a few extracts from the Appendix to the Report of the British and Foreign Bible Society, which cannot fail to gratify our readers.

The first is an extract of a Letter from the Rev. Dr. Dalrymple, one of the ministers of Ayr.

“ I give you joy, and would take some small share of it myself, that we have lived to the day of a British and Foreign Bible Society. In the 82nd year of my age, and 59th of my ministry; next

to both deaf and blind: it is little that I can do in an active way to assist in so glorious a design: but that little shall not be wanting. This evening I intend to overture our Synod for a Collection, after the good example of the Presbytery of Glasgow, and I hope to succeed." (p. 34.)

Mr. Kiesling, a respectable merchant in Nuremburg, thus writes.

"Your letter afforded me such joy that I could not contain myself, but immediately went to the Rev. John Godfried Schoener, one of the most respectable ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself; and we agreed to appoint a meeting of Christian friends on Ascension-Day, at which we unanimously resolved to unite for the formation of a Bible Society, and by a printed letter, to invite our Christian friends throughout Germany and Switzerland, to assist us in so noble an undertaking.

"When sometimes I am privileged to give away a Bible or New Testament, father and mother, son and daughter, are running after me, thanking me a hundred, and a thousand times, kissing my hand, and my coat; shedding tears of joy, and loudly exclaiming; 'May God bless you: may the Lord Jesus bless you in time and to all eternity.' Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honourable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of Ministers and Schoolmasters increase, not only from Austria, but likewise from Stiria, Carinthia, and Hungary, insomuch that I am afraid to present their petitions." (p. 35.)

The address circulated by the Nuremburg Bible Society throughout Germany closes with the following appeal.

"We confidently hope for the success of our undertaking. If in England, according to the latest accounts, even hard working artisans have contributed their mite towards the support of the Bible Society, can we suppose that less zeal for the good cause will be displayed by our German and Swiss reverers of the sacred writings?

"The inherent value of the book, the religious wants of the people, the critical circumstances of the times, the present tranquillity of the States; all these, besides many other urgent reasons, loudly call for attention to this important undertaking.

"O ye, who know and revere the Bible, which yet remains the Bible of all religious parties, lend your aid in promoting it: Ye, who, on the brink of the grave, can dispose of your property at pleasure, think on the words of the just Judge of the world, *I was*

hungry, and ye gave me meat; I was thirsty, and ye gave me drink. If the blessing be already so great for him who ministers to the bodily wants of his fellow creatures, how much greater will it be for those, who, constrained by the love of Christ, provide for satisfying the hungry after the living word of God, and lead thirsty souls to the pure wells of salvation!" (p. 41.)

From the Letter of a Roman Catholic Priest in Swabia we gladly extract a few passages.

"I had the pleasure to learn, from a copy of your letter, addressed by Mr. Tobias Kiesling, of Nuremburg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heartfelt joy and gratitude towards that God, 'who is the only Giver of every good and perfect gift;' but I felt also lively emotions of unfeigned love and affection for you, and for all the Members of that venerable Bible Society; for whom I wish a thousand blessings. May the Lord Jesus, through whom all blessings are communicated to us, be the beginning and end of their praiseworthy undertaking! and may his name be glorified for it to all eternity!

"What particularly induced me to write, was your question, Whether the Bible was still prohibited to the Catholics? Being convinced thereby, that you was mindful even of the poor Catholics, I was particularly moved and edified; for indeed nothing is more affecting than that love which embraces all, without the least distinction; 'for God is love; and he that dwelleth in love dwelleth in God, and God in him.' I felt myself, therefore, constrained to thank you, in the name of all honest and well-disposed Catholics, for these your fraternal sentiments.

"In answer to your question, I observe, properly speaking, the Bible has never been prohibited to the Catholics. The Council of Trent only states,—*Indiscriminata lectio Sacre Scripture interdicta est.* Well-informed Catholics took this always in that sense only: that not all books of the Bible, promiscuously, should be put into the hands of the common people, referring chiefly to some books of the Old Testament. Besides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany; but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the Bible: and this prejudice, is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommend the reading of the Sc-

ble, chiefly of the New Testament; and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among better enlightened Catholics; and several of my dear brethren in Christ do the same. We are, however, not able to satisfy all the demands for Bibles." (p. 43, 44.)

"I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate but commend the reading of it.

"I feel a very great desire to witness the formation of a similar Bible Society amongst the Roman Catholics; and, indeed, I will make some attempts, though I foresee many difficulties; and can hardly suppose that so many active and benevolent friends of the Bible are to be found amongst the Roman Catholics, as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope, that your Society is desirous to extend its beneficial influence likewise to the Catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable:—and, indeed, it would not only be practicable, but desirable in the highest degree." (p. 44.)

"I cannot express, in terms sufficiently strong, the fervency of my joy, and love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer's Kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more differ-

ent the outward forms and establishments are, the more I rejoice, if I am privileged to hear, that our ever faithful Lord and Saviour is gathering from amongst them a flock of believing people. Truly, God has a numerous *Army of Reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the God of the times. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all!" (p. 45.)

We add one more extract: it is taken from a letter dated in North Wales, Feb. 22, 1805.

"There are none of our poor people willing to live and die without contributing their mites towards forwarding so glorious a design. Their zeal and eagerness in the good cause, surpasses every thing I have ever before witnessed. On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. In very many instances, servants have given one-third of their wages for the year. In one instance, a poor servant-maid put down one guinea on the plate, being one-third of her wages: that it might not be perceived what she put down, she covered the guinea with a halfpenny. One little boy had with much trouble, reared a brood of chickens; when the collection came to be made, he sold them all, and gave every farthing he got for them towards it; and this was his whole stock, and all the living that he had. Innumerable instances of a similar nature might be mentioned. Great joy prevails universally at the thought that poor Heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up, without a petition for the Bible Society and Heathen Nations." (p. 60.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE affairs of the Continent are still involved in darkness; nor can any very probable conjecture be formed respecting the measures which are in the contemplation of the different powers. FRANCE, while she professes a disposition to negotiate with England, and to hold a general congress for the establishment of the peace and security of Europe, proceeds rapidly in adding to her naval power; she also continues her encroachments on all sides, and is daily enlarging the enormity of her power. Reports are in circulation that farther changes are meditated by Bonaparte in ITALY, where the Princess of

Etruria is marked out against her will to be the wife of Eugene Beauharnois. SWITZERLAND also is said to be about to undergo some revolution which with a view to her complete security, shall render her an integral part of the Gallic empire. How far these reports have their foundation in truth, time will soon develope. Bonaparte returned to Paris from his Italian tour on the 12th instant.

IN HOLLAND a sum of 52,501,560 florins has been voted for the expences of the seven months of the present year which were as yet unprovided for. The severity of the restrictions on the British trade has been a little relaxed.

The Government of SPAIN has ordered

all American ships having British property on board to be taken, and after the cargo has been landed, to be dismissed. Whether this proceeding will involve that country with the United States is uncertain.

The public attention has of late been drawn to the measures of the Court of Russia. An envoy from that court, M. Novazillsoff, was lately sent to Berlin, whence after conferring with the Prussian minister and the British envoy, he was to proceed to Brussels, in order, as was supposed, to open conferences between France and all the other great continental powers, with a view to a general peace. Another Russian minister was sent at the same time to Vienna. The impression made by these diplomatic movements was so favourable to the hope of peace that stocks in England rose considerably. It appears however from recent advices that the hope was premature. The Emperor Alexander is now said to have recalled Novazillsoff, assigning as his reason for so doing, that as Bonaparte continues to pursue an uninterrupted and unwarrantable system of aggrandizement, he sees no prospect of success in any negotiation that may be set on foot. Many persons suppose from this, that Russia has accepted the British sub-

sidy, and will become a party in the war. Our funds have declined in consequence. AUSTRIA, it is added, will join Russia. We consider these reports as by no means to be relied on.

In December last an official note was transmitted by his Prussian Majesty's minister to the Swedish charge d'affaires, the object of which was to enquire whether the king of Sweden had any intention of accepting a subsidy from England, a proceeding which was very strongly deprecated; and to declare that if Swedish Pomerania should become either the focus or the theatre of war, the king of Prussia would be obliged to take the most decisive measures with respect to that province. In consequence of this threat, it is now said that the king of Sweden is either going to sell to Russia, or to put under the immediate protection of that power, the whole of Swedish Pomerania.

EAST INDIES.

In consequence of the success which, at one period, attended the arms of Holkar, the southern Polygars have been encouraged again to rebel in considerable numbers. Our troops however are said to have succeeded in crushing the revolt.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

On the 26th of June Mr. *Whitbread* impeached Lord *Melville* at the bar of the House of Lords of high crimes and misdemeanours, and stated that the Commons would in due time exhibit the articles of charge. A committee of twenty-one members was appointed on Mr. *Whitbread's* nomination to prepare the articles, which have since been drawn up and presented at the bar of the upper House.

A bill has passed for indemnifying Mr. *Trotter* and all other persons who may give evidence on Lord *Melville's* trial from any criminal prosecution for matters touching which they may give evidence.

A bill has also passed for continuing the proceedings on Lord *Melville's* impeachment, notwithstanding the prorogation or dissolution of Parliament.

The Stipendiary Curates Bill passed the House of Lords, after receiving several amendments: but these amendments were of a nature which prevented the House of Commons, consistently with their privileges, from taking them into consideration. The bill is thus lost for the present session.

In a committee of supply the following sums were voted, viz. £600,000 for the army extraordinaries in Ireland, a million to pay the East India Company's balance, £20,000 to the Naval Asylum, £12,600 for

works to both Houses of Parliament, and £14,000 for the colony of Sierra Leone.

The secret committee to whom it had been referred to consider that part of the eleventh report of the naval commissioners which respected the application of £100,000 for secret naval services, reported that that money had been applied in the fittest manner possible, but yet that the disclosure of the particulars would be highly improper.

An act has passed to prevent the smuggling which to a large extent has been carried on at Guernsey and the neighbouring islands.

The bill for remunerating the Duke of Athol for the sacrifices which he made in relinquishing the sovereignty of the Isle of Man has passed both houses, though opposed by almost all the law authorities in the kingdom. There seems indeed to have been no good ground for the claim.

A number of resolutions were proposed on the 28th of June, by Colonel *Crawford*, respecting the army, but they were negatived without a division.

Mr. *Jeffery's* motion against L. Vincent is postponed till next session.

On the 12th instant parliament was prorogued by a speech from the Chancellor, from which nothing is gathered respecting the state of negotiations with foreign powers.

DOMESTIC INTELLIGENCE.

His Majesty has been troubled with a complaint in his eyes, for which it was apprehended at one time, that the operation of couching might prove necessary. He is now, however, we are happy to say, reported to be much better. On the 13th, their majesties, and a part of the royal family, reached Weymouth, where they will continue for some time.

A separation has at length taken place between Mr. PITT and the ADDINGTON party. Lord SIDMOUTH and Lord HOBART resigned their offices to his Majesty. The former has been succeeded in his office of President of the Council by Earl CAMDEN, and the latter in that of Chancellor of the Duchy of Lancaster by Lord HARROWBY. Lord CASTLEREACH has succeeded Earl CAMDEN as secretary for the colonial department. The cause of this secession is said to have been principally the part which Mr. PITT has pursued with respect to Lord MELVILLE, and the Naval Commissioners.

NAVAL INTELLIGENCE.

On the 14th of May, the combined French and Spanish Fleets anchored in the harbour of Fort Royal, Martinique, bringing with them an English sloop of war, which they captured on the passage. Their force, on arriving at Martinique, consisted of sixteen sail of the line, six frigates, and three brigs, which were afterwards joined by two ships of the line from Rochefort. If we except the re-capture of the Diamond Rock, which, after a gallant resistance, was at length starved into a capitulation, this powerful armament remained at anchor in a state of total inaction till the end of May, or the beginning of June, when it quitted Fort Royal. On what particular day it sailed does not appear, but on the 8th of June the enemy's ships passed Antigua, in their way, apparently, to Europe. No satisfactory reason has as yet been assigned for this extraordinary supineness. The French are said to have been very sickly, but that could scarcely have been the reason of their forbearing to attack any of the small islands. It is possible, that they may have sailed with an attention of attacking Trinidad, but that hearing of Lord Nelson's arrival, they were induced to give up that intention and to bend their whole care to the eluding of his vigilance.

Lord Nelson, after a favourable passage of twenty-four days, arrived at Barbadoes on the 4th of June. His arrival diffused a very general joy throughout the Islands, which had previously been under great alarm from the French. His Lordship supposing that the combined fleet, on leaving Fort Royal, had sailed to the attack of Trinidad, took on board two thousand troops, and proceeded to that

Island. Finding no trace of them there, he returned, and hearing that they had gone northward, he landed his troops at Antigua, on the 13th of June, and went in immediate pursuit of them. On that day the Curieux sloop of war was dispatched, with the above intelligence, to England, where she arrived on the 7th of July. In her way home, in lat. 33°. 12', long. 58°. she saw the combined fleet steering at first N. by E. but afterwards N. by W. This was on the 20th of June, when it was supposed that the enemy was about three days sail a-head of Lord N. The only intelligence which has since been received of the movements of either fleet down to the present period (July 29th), is contained in a dispatch brought by a frigate, which parted with Lord Nelson on the 19th of June. On that day his Lordship, with the squadron under his command, was in lat. 27 deg. long. 60 deg. Supposing him to have sailed 100 miles during the next 24 hours, he would then be in lat. 28 deg. 30 min. and long. 59 deg. 10 min. On the same day the French fleet was in lat. 33 deg. 12 min. long. 58 deg. making a difference of about 300 miles. There is a chance, therefore, though not a very encouraging one, that Lord Nelson may overtake it. We have reason, at the same time, to believe, that every possible precaution has been taken with a view to intercept the enemy's squadron, if, escaping the pursuit of Lord Nelson, it should attempt to regain an European Port.

The enemy, on the 7th of June, had unfortunately fallen in with and captured 13 or 14 sail of our merchantmen, being part of a convoy from Antigua. Their loss is estimated at £250,000.

Bonaparte has published an account of the proceedings of his squadron in the West Indies, under the shape of a letter from Admiral Villeneuve; but it is so manifestly a fabrication, that it seems unnecessary to comment upon it.

Ten or twelve privateers have been taken from the enemy, or destroyed, during the present month, some of them of considerable force, together with several merchant vessels.

A severe engagement took place on the 17th inst., between our Boulogne squadron and a large number of the enemy's praams, gun-boats, &c., amounting to near 250 sail. On this occasion the attack, contrary to all former precedent, was begun by the French, with a view of drawing off the attention of our ships from a flotilla which was making its way from Dunkirk to Boulogne. We lost about 50 men in killed and wounded. Some of the enemy's vessels are said to have been driven on shore; and two have been taken.

Considerable depredations have been made on the British commerce in the Eastern Seas, by the French force under Linois.

Our Jamaica fleet has arrived in safety.

IRELAND.

In the Court of King's Bench, Dublin, on the 1st, Mr. Hamilton Rowan was brought up by Writ of *Habeas Corpus*. The Attorney General confessed errors in the outlawry, which were reversed. Being put to plead to the indictment, Mr. Rowan pleaded his Majesty's most gracious pardon.

Mr. Rowan then addressed the Court. He begged to be permitted, in a few words, to express his heartfelt gratitude for the clemency of his Sovereign.—“When I last (said he) had the honour to stand in this Court before your Lordships, I said I did not know the King otherwise than as the head of the State; as a Magistrate wielding the force of the Executive Power. I now know him by his clemency—by that clemency which has enabled me once more to meet my wife and children; to find them not only unmolest-

ed, but cherished and protected during my absence in a foreign country, and my legal incapacity of rendering to them the assistance of a husband and a father. Were I to be insensible of that clemency, I should be indeed an unworthy man. All are liable to error. The consequences have taught me deeply to regret the violent measures which I once pursued. Under the circumstances in which I stand, were I to express all I feel upon this subject, it might be attributed to base and unworthy motives; but your Lordships are aware how deeply I must be affected by my present situation, and will give me credit for what I cannot myself express.”

Lord Chief Justice Downes—“Mr. Rowan, from the sentiments which you have expressed, I have reason to hope that your future conduct will prove that his Majesty's pardon has not been unworthily bestowed.”—Mr. Rowan then bowed and retired.

DEATHS.

WE insert the following communication by desire of a correspondent:

“June 1. Lost her life by a fall from a one-horse chair, Mrs. IRELAND, of Brislington, near Bristol. The memory of this excellent lady will long be revered by all who had an opportunity of knowing her true character, and her loss will be keenly felt by all her friends. Her charity to the poor was eminent; and the instruction of the young amongst them engaged her particular attention, not only in Brislington, but in the adjoining parish of Keynsham, and in Beaminster in Dorsetshire, where she resided during a part of the year. In domestic life she was a pattern worthy of imitation. As a friend, she was faithful and disinterested; and on all occasions she manifested an unusual degree of uprightness and candour. Her piety was of so unequivocal a stamp, that the sudden termination of her life can be viewed in no other light than as a translation to glory.”

The following striking occurrence comes to us well authenticated. “On Saturday June 22d, being the day on which a large fair is held at Wellington in Shropshire, the house of WILLIAM and ANN SWIFT was opened for the purpose of selling beer for two or three days at the fair. But their house was used, not merely according to the professed intention, for accommodating strangers who frequent the fair: it was also kept open at night for the purposes of dancing, drunkenness, chambering, and wantonness. To speak of the enormities committed on this occasion according to statements, the truth of which there is not the least reason to doubt, would be to speak of such things as “ought not to be so much as named” among Christians. But the

eye of God was upon these midnight, or rather sabbath-morning drunkards, revelers, and blasphemers: and, oh! what a sight for a God of infinite purity and holiness! He could not but view them with just displeasure, even though he had continued to exercise his long-suffering towards all of them. He chose, however, to make one of them an awful monument of the danger of following such courses. Ann Swift, the mistress of the house, and a partaker in all the iniquities which were practised in it, after calling for damnation upon her soul, suddenly exclaimed—“O Lord, O Lord, I am dying!” and was instantaneously removed into the world of spirits, and before the tribunal of that God whom she was thus awfully dishonouring! On the following Tuesday, her corpse was taken into the church-yard amidst a large concourse of people; and the Rev. Mr. Eyton, the vicar of the parish, who, in this particular instance, read but a very small part of the burial service, addressed the numerous attendants in a pathetic exhortation well suited to so solemn and awful an occasion. On the following sabbath, the Rev. Mr. Gauntlett, one of the curates of the town, preached a sermon to a very crowded and attentive congregation, from Prov. xiv. 32. “The wicked is driven away in his wickedness: but the righteous hath hope in his death.” One of the men present at the death of Mrs. Swift had imbibed the principles of “Paine's Age of Reason,” and publicly professed infidelity. Let the profane and presumptuous tremble at the justice and holiness of that God against whom they are sinning; and let the penitent adore his long-suffering and distinguishing mercy

for giving them time, opportunity, and grace to repent."

Lately, at Gratz, the Countess D'ARTOIS, by birth a Princess of Sardinia.

Last week. At Woodside House, Old Windsor, Mrs. OGILVIE, wife of the Rev. Dr. Ogilvie.

June 24. In his 87th year, Dr. BERNARD, Bishop of Limerick, the celebrated literary contemporary of Dr. Johnson, Garrick, and Goldsmith.

June 25. In Davies-street, Berkeley-square, the Rev. EDWARD BRUDENELL, Rector of Hougham and Marston, in Lincolnshire.

June 26. At Horswell-house, Devonshire, after a long and painful illness, the Rev. PEREGRINE ILBERT, Archdeacon of Barnstaple, and Rector of Farringdon.

June 28. At Ferrybridge, on his road from Town, after a lingering illness, aged 56, the Rev. EDWARD BOWERBANK, B. D. Rector of Croft and Barningham, in the North Riding of Yorkshire, and Prebendary of Lincoln.

Same day, at Maize-hill, Greenwich, in his 80th year, RICHARD BRATHWAITE, Esq. Admiral of the White.

Lately, at Acton, in Gloucestershire, Miss FANNY WICKHAM. Her death was the consequence of a disorder in the throat, by which she was literally famished. She was shortly to have been married.

June 30. At Hadley, near Barnet, Mrs. E. GARROW, eldest daughter of the late Rev. David Garrick.

July 1. Captain STAPLES, of Newark, while playing at cards, was seized with an apoplectic fit, and expired immediately.

Mrs. JARVIS, the wife of a gentleman belonging to the Southwell Volunteers, while sitting by the side of her husband, complained of a pain in her head, and leaning on his shoulder, died instantly.

A few days since, aged 78, the Rev. THOMAS ROWE, many years Minister of Dean-Prior, Devon.

June 19. At Battersea Rise, WILLIAM FRANCIS, Esq. aged 72.

June 20. At Mrs. Fenning's, Clapham, Mrs. ANN FORTESCUE, relict of the Rev. Charles Fortescue, of Rouslench, Worcestershire.

June 30. As Miss BEST, of the Antelope Inn, Salisbury, was giving some directions to her servants, she suddenly dropped down a lifeless corpse! Only a few minutes before this awful event, a gentleman who had just arrived at the house was congratulating her on her healthful appearance, and in reply she said she felt in better health than she had done for many months.

On Sunday the 7th instant, about noon, died, JOHN EVANS, Esq. of Gravesend, in the 68th year of his age.—This is also to be added to the numerous list of sudden deaths lately.—He had breakfasted with appetite and cheerfulness, and dressed himself for Church, and walked, accord-

ing to his custom, some time in the garden, whence one of the family, with whom about ten minutes before he had been conversing there, following him into the house with fruit, and found him lifeless in his chair. He had some weeks since recovered from a severe illness, but within a few hours before his dissolution declared himself, and had been thought by his friends, to be in better health than for many years past.

July 3. At Cheltenham, where he went for the recovery of his health, the Rev. THOMAS STACE, M. A. one of the Fellows and Mathematical Lecturer at Trinity College, Cambridge.

July 8. In College-street, Westminster, Colonel TEESDALE, in his 82d year.

At Chertsey, immediately after eating a hearty dinner, — STEELE, Esq.—And suddenly, the Rev. P. CUNNINGHAM, late officiating minister of that parish.

July 10. In the Close, Wells, Mrs. REYNELL, widow of the Rev. C. Reynell, Minister of St. James's, Bristol, and daughter of Sir Henry Mackworth, Bart.

July 11. Mr. HUNT, a Master Butcher, of Newport Market. He dropped down in his shop, and instantly expired. The deceased was a young man, and for several days previous to his death, had complained of illness. A similar instance of sudden death occurred very recently in the same market.

Aged 66, the Rev. EDWARD SEAGRAVE, Rector of Castle Ashby, Northampton, and of Westcote Barton, Oxford.

At Gainsborough, Lincoln, aged 82, Mrs. MARY POOLE, widow.

At Courock, in Scotland, aged 107, ARCHIBALD CAMPBELL, watch-maker.

May 30. In a very advanced age, the Rev. JOHN CASBORNE, B. A. of Old Newton, Rector of Drinkstone, Suffolk, to which he was presented last year. He was of Emanuel College, Cambridge, B. A. 1753.

Mr. RICHARD MOTTON, of Falmouth, a respectable character. Whilst walking to his farm, he was suddenly seized with a faintness, and obliged to be carried home, but before any medical assistance could be procured he expired.

In his 19th year, Mr. JOHN BLAGDEN NEALE, an under-graduate of Pembroke College, having taking a sailing-boat with a boy from the boat-house at Oxford, was crossed by another boat, and forced by the bowsprit under the water and drowned. He had been warned of his danger by the gentleman in the other boat, who jumped in to save him, but without success. The accident arose from Mr. Neale not understanding the management of a sail.

Rev. WILLIAM MATTHEWS, vicar of Chaddeley Corbett, co. Worcester.

Almost suddenly, in her 21st year, Miss SARAH MILES, daughter of Philip Miles, Esq. of Clifton-house, near Bristol.

Mr. JAMES THOMPSON, aged 40; ELI-

ZABETH, his wife, aged 41; and WILLIAM, their son, aged 7; were all unfortunately drowned in a large brick pit at Bristol. The son was playing with a hoop, near the brink of the pit, and, endeavouring to stop it from rolling into the water, fell in. The mother ran to his assistance, and overreaching herself to lay hold of his clothes, got also out of her depth. The father, hearing their cries, ran to the spot, and seeing the dreadful situation of his wife and child—in the very act of sinking—he, in a state of distraction, plunged into the water, (about 11 feet deep), in the hope of rescuing them; but missed his aim, and they all perished. When the bodies were found, about an hour after the accident, the mother had her son clasped in her arms.

Mrs. WATKINS, of Radcliff hill, near Bristol. She had a large evening party, and appeared in more than usual health and spirits, but, while receiving some of her guests, she suddenly sunk down, and expired immediately.

At Alford, Lincoln, suddenly, in an apopleptic fit, Mrs. YOUNG.

Mr. JOHN BIRCHNELL, Mason, of Oakham, Rutland. He dropped down in one of the streets there, and died before medical assistance could be procured.

June 8. Mrs. SMEETON, wife of Mr. Richard Smeeton, of Grafton, near Boroughbridge. She was followed to the grave by nine children, and her infant child was interred with her in the same coffin.

June 9. At his house in Upper Wimpole-street, by accidentally falling over the bannisters of the staircase into the hall, MARK MILBANK, Esq. admiral of the White. He was in the 82d year of his age; more than 70 years of which had been devoted to the naval service, into which he entered in the year 1724.

Suddenly, while in bed with her husband, JOAN, wife of ROBERT MONDAY, of Crowless, in the parish of Ludgvan. On the discovery of her death, her husband, who had been some time rather indisposed, removed to another bed, and died in about six hours after.

Mr. MAKING, of Willoughby. While on his way to Alford, co. Lincoln, he dropped down in a fit, and died instantly.

At the house of her father, Sir Philip Stephens, Bart. at the Admiralty, after having been safely delivered of a daughter on the 15th, which died in a few hours, Viscountess Ranelagh, wife of Thomas Jones, Viscount Ranelagh, co. Wicklow, and Baron Jones, of Navan, co. Meath, to whom she was married in August last.

ANSWERS TO CORRESPONDENTS.

A writer who calls himself PRESBYTER, having thought proper to address to the Christian Observer sixteen pages of "*a reply to all his anticalvinistic opponents*;" it may be proper in us to acknowledge the favour; for in that light are we certainly disposed to regard the expression of his dissatisfaction with us. His object in addressing us is to expose some alleged misrepresentations contained in a critique of his former work on the Bishop of Lincoln's Elements, which stands in our volume for 1803, p. 682. We have no intention to review this new work of Presbyter, both because he certainly has thrown no new light on the subject of it since he last wrote, and because we should only have to repeat our former remarks on his spirit and temper, which we are sorry to say do not seem materially to have improved by age. We mean to confine ourselves simply to explanation.

The Presbyter (p. 507,) endeavours to exculpate himself from the charge of "allowing neither truth nor goodness to those who dissent from him *." (C. O. for 1803, p. 682.) But we still think that the charge applies to *his work*, with which alone we had to do, however it may apply to *the author*, of whom we could not be supposed to have any knowledge. He then speaks (p. 58) of agreeing with us at p. 485, respecting the extent of Christian redemption: but on turning to the page referred to we cannot find that any opinion had been there expressed by us on that subject. We are therefore at a loss to conjecture what it is to which Presbyter alludes.

"To the personal charges of *irregular* and *disorderly* conduct, on account of his preaching *every where*, Presbyter disdains to answer." On referring to the C. O. for 1803, p. 683, 684, we find that these personal charges consist of nothing more than some general remarks on the impropriety of *irregular* and *disorderly* conduct in clergymen. That they apply to Presbyter, whoever Presbyter may be, is nowhere affirmed; but if he is conscious that they do apply to him, then we have no scruple in saying that he is one of the persons at whom they were aimed.

Presbyter, at p. 6, has so expressed himself, as to give his readers the idea of our having asserted "that millions who never heard the name of Jesus will be redeemed and blessed for ever through the merits of his death." This however is a very false impression, for the only use which we have made of those words (see p. 685,) is to blame the Bishop of Lincoln for uttering the unwarranted sentiment which is contained in them.

* The Christian Observers, he says, have been pleased to *interrogate* him on this point. This is only a fresh instance of Presbyter's inaccuracy, for they do not *interrogate* him upon it at all.

Before *Presbyter* proceeded to prove (p. 62,) that it would have been a *reproach* to our church not to have expressed herself precisely and definitely respecting the doctrine of predestination, he ought to have shewn that the Scriptures had expressed themselves precisely and definitely upon it. This he has not attempted to do. Let us then assume, for the sake of argument, that the Scriptures are not so precise and definite in their expressions respecting election and reprobation, as to enable us to form a perfectly consistent and intelligible system of doctrine: would it in that case have been wise in our Church to step beyond the limits prescribed by Scripture, and to endeavour to make that clear which the Holy Spirit had seen fit to leave in some degree of obscurity? We are so far from thinking with *Presbyter* that this would have been any "impeachment of her wisdom and integrity," that we should have been ready to question her wisdom, if not her integrity, had she pursued a different line of conduct. We are of opinion that nothing is so admirably calculated "to preclude and avoid all diversity of opinion" on such points, as a determination (the determination which was in fact adopted by our church) to lay aside all curious search, and to shut up all disputes, by adopting the general terms set forth in the Holy Scriptures. (See *Royal Declaration*.)

We are far from thinking, as *Presbyter* would insinuate (p. 63,) that "*articles* are to be subscribed in the sense we ENTERTAIN of the Holy Scriptures on this point;" but we are of opinion that when an article is expressed in Scriptural terms, we are then bound to ascertain from Scripture the fair meaning of such terms, and to subscribe accordingly. An example will serve to illustrate this position. The third article says "it is to be believed that Christ went down into hell." Now are we to understand the word *Hell*, literally, according to the sense which it bears in common conversation as the Lutherans do? or are we to understand it as the place of departed souls? Or are we to understand it to mean merely the grave? How shall the point be settled? Would not *Presbyter* say, by an appeal to Scripture?

Presbyter professes to comprehend the subject of predestination: he sees no obscurity in it. We are very willing to allow him all the triumph which he can derive from his superior light. As for ourselves we must still "profess to comprehend the subject too imperfectly to authorize our constructing a system of divinity upon it." In this subject, we must confess, to whatever sneers that confession may again expose us, that we are so far from seeing no obscurity, that instead of being disposed to define and systematize, we never contemplate it without being disposed to cry out with holy Paul, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

"When or where," asks the *Presbyter*, (p. 67,) "did I ever affirm that the articles of our Church were composed and modelled after Calvin's institutes?" obviously intending to have it understood that we had charged him with affirming such a proposition. Now this is very unfair; for we have nowhere made such a charge. We have merely said hypothetically, p. 687, that "if *Presbyter*" (in affirming the articles to be Calvinistic) "meant to affirm, that they were composed and modelled after Calvin's institutions, we conceive the representation to be extremely incorrect." *Presbyter* might have saved us the trouble of guessing at his meaning, which is all that we pretend to do, had he thought proper to explain distinctly what he meant by affirming that the articles of the Church of England are Calvinistic.

O. C. K.'s verse will find a place. We are much obliged to O. C. K. for his counsel, and we should be very glad to avail ourselves of it. It would be a gratification to us to be able to enrich our work with good poetry. If O. C. K. is of opinion, and we incline to think that he is, that we have been over fastidious in our estimate of the poetry which at different times has been sent to us, we beg him to name any particular piece which he conceives to have been unfairly rejected, and we promise him that it shall appear in our own vindication, if not in the body of the work, that we dare not venture to promise, at least on the blue cover. Indeed we have at times seriously thought of filling up any vacant space in the blue cover which that more humble, but more profitable, species of contribution called advertisements, may leave unoccupied, with specimens of the *fugitive* poetry with which we have been kindly favoured.

A paper on *Church psalmody* will be inserted.

We will thank G. H. to send us the "charge" to which he refers. We have not been able to obtain it.

M. Q.; H. G.'s Lines; and VIATOR, will appear.

DEFENSOR ECCLESIAE; A. B.; and M. C. L. in answer to Y. Z.; P. H.; and BIBLIOPHILUS; we have not yet had time to read with care. NAPA MEIOW; A CHRISTIAN FRIEND; SEROTUS; HARDWICKE; B.; E. B.; H. G.; C. C.: AN OBSERVER; and ASPASIO, are likewise under consideration.

The review of the work mentioned by L. S. will, we have little doubt, appear in our next.